[FIFTH YEAR OF PUBLICATION.]

The National Secular

ALMANACK

FOR 1874.

EDITED BY

CHARLES BRADLAUGH AND AUSTIN HOLYOAKE.

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JANUARY.—XXXI. DAYS.

Phases of the Moon.—Full moon, 2nd, 7.3 aft.; last quarter, 10th, 7.55 aft.; new moon, 18th, 8.0 morn.; first quarter, 25th, 0.43 morn.

1	TH	Bernardo Telesio, of Cosenza, Materialist, died 1588.
2	F	R. Franklin, convicted of libel on George II., 1731.
3	S	John Hampden impeached, 1642. Josiah Wedgwood died 1795.
4	♄	Peace declared between England and America, 1784.
5	M	St. Simeon Stylites, who lived on the top of pillars, died 461.
6	TU	Benjamin Franklin, Freethinker, born 1706.
7	W	Robert Nicoll, poet, born, 1814. Fénélon died 1715.
8	TH	Baskerville, Freethinker, died 1755. Le Clerc died 1736.
9	F	Napoleon III. died an exile at Chiselhurst, 1873.
10	S	Victor Noir shot by Pierre Bonaparte, 1870.
11	♄	*Hilary Term begins.* Loss of the steamship "London," 1866.
12	M	Revolution at Palermo, 1848. Tennyson born 1810.
13	TU	*Cambridge Lent Term begins.* Lord Eldon died 1819.
14	W	*Oxford Lent Term begins.* Lawrence, painter, died 1830.
15	TH	Charles Southwell sentenced to 12 months for blasphemy, 1842.
16	F	Union between England and Scotland sanctioned, 1707.
17	S	Pietro Marechal, Materialist, born 1803. Mozart born 1756.
18	♄	Montesquieu, author of "Spirit of the Laws," born 1689.
19	M	Jane Carlile tried for selling Thomas Paine's works, 1821.
20	TU	Garrick died 1779. First House of Commons met, 1265.
21	W	D'Holbach, author of "The System of Nature," died 1789.
22	TH	Lord Bacon, philosopher, born 1561. Byron born 1788.
23	F	Ernest Jones chosen as candidate for Manchester, 1869.
24	S	Matilda Roalfe imprisoned for blasphemy, 1844.
25	♄	Sir Francis Burdett born 1770. Burns born 1759, died 1796.
26	M	Talfourd born 1795. Ernest Jones died 1869.
27	TU	Charles I. sentenced to death, 1649. Dr. Strauss born 1808.
28	W	Helvetius, metaphysician, born 1715. Gov. Wall hanged, 1802.
29	TH	Thomas Paine, Republican, born 1737.
30	F	Charles I. beheaded at Whitehall, 1649. Landor born 1775.
31	S	*Hilary Term ends.* Richard Lander shot, 1834.

FEBRUARY.—XXVIII. DAYS.

Phases of the Moon.—Full moon, 1st, 11.36 morn.; last quarter, 9th, 4.29 aft.; new moon, 16th, 7.15 aft.; first quarter, 23rd, 10.46 morn.

1	♄	Mary Woolstonecraft, wife of Shelley, died 1851.
2	M	*Candlemas Day.* First English and Irish Parliament, 1801.
3	TU	Volney, author of "Ruins of Empires," born 1757.
4	W	Lord Shaftesbury, Freethinker and statesman, died 1713.
5	TH	Sir Robert Peel, statesman, born 1788. Galvani died 1799.
6	F	Jeremy Bentham, Utilitarian philosopher, born 1748.
7	S	Charles Dickens, novelist, born 1812.
8	♄	Daniel O'Connell's last speech in Parliament, 1847.
9	M	Roman Republic proclaimed, 1849. Vallée, Deist, hanged 1574.
10	TU	Richard Carlile, Freethinker, born 1790.
11	W	London University founded, 1826. Shenstone poet, d. 1763.
12	TH	Charles Darwin, Naturalist, b. 1809. Bishop Berkeley b. 1684.
13	F	Massacre at Glencoe, 1692. C. J. Fox died 1806.
14	S	*Valentine's Day.* Surrender of Gaeta to Sardinia, 1861.
15	♄	Trial of Warren Hastings commenced, 1788. Galileo b. 1564
16	M	George Odger polled 4,382 votes for Southwark, 1870.
17	TU	*Shrove Tuesday.* Giordano Bruno burnt for Atheism, 1600.
18	W	*Ash Wednesday.* Charles Lamb born 1775.
19	TH	Vanini burnt at Toulouse for heresy, 1619.
20	F	Joseph Hume, politician, died 1855. Voltaire b. 1694.
21	S	Rev. Sydney Smith, *Edinburgh Reviewer*, died 1845.
22	♄	General Washington born 1732. Bread riots in London, 1855.
23	M	Cato Street Conspiracy, 1820. Pepys born 1632.
24	TU	Abdication of Louis Philippe, 1848. Gutemborg died 1468.
25	W	Sir Christopher Wren, architect of St. Paul's, died 1723.
26	TH	Victor Hugo, patriot and poet, born 1802.
27	F	Longfellow, author of the "Village Blacksmith," born 1807.
28	S	The odious Corn Laws repealed, 1847. Montaigne born 1533.

February 9th, 1829, the vibration of metals at different degrees of temperature when brought into contact, discovered by Arthur Trevelyan.

MARCH.—XXXI. DAYS.

Phases of the Moon.—Full moon, 3rd, 5.21 morn.; last quarter, 11th, 9.34 morn.; new moon, 18th, 5.2 morn.; first quarter, 24th, 10.31 aft.

1	♄	*St. David's Day.* First number of *Spectator* issued, 1711.
2	M	John Wesley, believer in witchcraft, died 1791.
3	Tu	Thomas Finlay sentenced to 60 days for blasphemy 1843.
4	W	Jews admitted to Freedom of the City of London, 1828.
5	Th	Mesmer, discoverer of Mesmerism, died 1815.
6	F	"Artemus Ward," great American humourist, died 1867.
7	S	Slave trade in negroes abolished, 1807.
8	♄	Freret, French Freethinker, died 1749. W. Roscoe b. 1753.
9	M	Mirabeau born 1749. Cobbett born 1762.
10	Tu	Guiseppe Mazzini, Italian patriot, died at Pisa 1872.
11	W	John Toland, Freethinker, died at Putney 1722.
12	Th	John Cashman hanged for Spa Fields Riot, 1817.
13	F	Dr. Priestley, Unitarian, born 1733, died 1804.
14	S	First Reform Bill read a first time, 1831. Klopstock d. 1803.
15	♄	William Hart executed for being a priest, 1583.
16	M	Henry Hunt and nine others tried for conspiracy, 1820.
17	Tu	*St. Patrick's Day.* Ebenezer Elliott born 1781.
18	W	Rev. Laurence Sterne died 1768. Sir R. Walpole died 1745.
19	Th	Third reading of the First Reform Bill (355 to 239), 1832.
20	F	Lord Seymour, of Sudleye, beheaded 1549.
21	S	Jean Paul Richter, German metaphysician, born 1763.
22	♄	Campanella, Italian Freethinker, died 1639.
23	M	The infamous law against witchcraft repealed, 1736.
24	Tu	Anacharsis Clootz guillotined 1794. Queen Elizabeth d. 1603.
25	W	*Lady Day.* Bradshaw, who sentenced Charles I., born 1586.
26	Th	Clarkson, slavery abolitionist, b. 1760. Sir J. Vanbrugh d. 1726.
27	F	*Cambridge Lent Term ends.* American War commenced 1861.
28	S	*Oxford Lent Term ends.* War declared against Russia, 1854.
29	♄	*Palm Sunday.* Emanuel Swedenborg died 1772.
30	M	Victor Emmanuel proclaimed King of Italy, 1861.
31	Tu	Charlotte Bronte, novelist, died 1855. Jules Favre b. 1809.

APRIL.—XXX. DAYS.

Phases of the Moon.—Full moon, 1st, 11.19 aft.; last quarter, 9th, 10.20 aft.; new moon, 16th, 1.52 aft.; first quarter, 23rd, 0.4 aft.

1	W	Sir Fowell Buxton, slavery abolitionist, born 1786.
2	Th	Richard Cobden died 1865. Battle of Copenhagen, 1801.
3	F	*Good Friday.* Burning of Birmingham, 1643.
4	S	Oliver Goldsmith, poet and dramatist, died 1774.
5	♄	*Easter Sunday.* Camille Desmoulins guillotined 1794.
6	M	*Bank Holiday.* James Mill, political economist, born 1773.
7	Tu	Charles Fourier, social reformer, born 1772.
8	W	*Oxford Easter Term begins.* Lord Brougham died 1868.
9	Th	Dr. Bernard acquitted at Old Bailey, 1858.
10	F	*Cambridge Easter Term begins.* Grotius, historian, born 1583.
11	S	General Garibaldi arrived in London, 1864.
12	♄	Bossuet died 1704. Young, poet, died 1765.
13	M	George Jacob Holyoake born 1817. Magdala stormed, 1868.
14	Tu	*National Reformer* first issued, 1860.
15	W	Danton, revolutionary orator, guillotined 1794.
16	Th	Sir John Franklin born 1786. Buffon died 1788.
17	F	The term Protestant first used, 1530.
18	S	The infamous Judge Jeffreys died 1689. G. H. Lewes born 1817.
19	♄	David Ricardo, political economist, born 1772.
20	M	The eccentric Dr. Abernethy died 1831.
21	Tu	Oliver Cromwell proclaimed Lord Protector, 1653.
22	W	Kant, German metaphysician, born 1724. Kossuth born 1802.
23	Th	William Shakspere, poet, born 1564.
24	F	Daniel Defoe, author of "Robinson Crusoe," died 1731.
25	S	Edinburgh University founded, 1582.
26	♄	David Hume born 1711. Guillotine first used, 1792.
27	M	Sir William Jones died 1794. Gibbon born 1737.
28	Tu	Duke of York took his seat as first Catholic peer, 1829.
29	W	John Wilkes committed to the Tower, 1763.
30	Th	First attack of French on Rome repulsed by Garibaldi, 1849.

MAY.—XXXI. DAYS.

Phases of the Moon.—Full moon, 1st, 4.9 aft.; last quarter, 9th, 7.12 morn.; new moon, 15th, 10.17 aft.; first quarter, 23rd, 3.19 morn.

1	F	William Camden, antiquary, born in the Old Bailey, 1551.
2	S	Joan Bocher burnt alive at Smithfield, 1550.
3	☽	Robert Cooper, Freethought writer and lecturer, died 1868.
4	M	States General assembled, previous to French Revolution, 1789.
5	Tu	Napoleon I. died at St. Helena, 1821.
6	W	Sir William Hamilton, metaphysician and logician, died 1856.
7	Th	Earthquake at St. Domingo, four thousand killed, 1842.
8	F	*Easter Term ends.* John Stuart Mill died at Avignon 1873.
9	S	Wedderburn, Unitarian, imprisoned for blasphemy, 1820.
10	☽	Jefferson Davis taken prisoner, 1865.
11	M	Spencer Percival shot in the lobby of House of Commons, 1812.
12	Tu	Lord Strafford, despotic minister, beheaded 1641.
13	W	Dr. Thomas Cooper, Materialist, died 1839.
14	Th	Robert Owen, philanthropist, born at Newtown 1771.
15	F	Daniel O'Connell died 1847. Trial of Smith O'Brien, 1848.
16	S	Socinus, Unitarian heretic, died 1562.
17	☽	Dr. Edward Jenner, founder of vaccination, died 1749.
18	M	Bishop Butler, author of "Analogy," born 1692.
19	Tu	Act of Uniformity passed 1662. Fichte, idealist, born 1762.
20	W	John Stuart Mill, political economist, born 1806.
21	Th	Lafayette, promoter of French and American freedom, died 1851.
22	F	*Trinity Term begins.* Alexander Pope born 1688.
23	S	*Oxford Trinity Term begins.* Savonarola burnt 1498.
24	☽	*Whit Sunday.* Daniel O'Connell sentenced 1844.
25	M	*Bank Holiday.* Dr. Paley died 1812.
26	Tu	Napoleon I. proclaimed King of Italy, 1805.
27	W	John Calvin, hater of heretics, died 1564.
28	Th	Thomas Moore, Irish poet, born 1779.
29	F	Henry Thomas Buckle died at Damascus, 1862.
30	S	Sir Humphrey Davy, inventor of safety lamp, died 1829.
31	☽	Irish Church Bill read a third time, 1869.

JUNE.—XXX. DAYS.

Phases of the Moon.—Last quarter, 7th, 1.18 aft.; new moon, 14th, 6.52 morn.; first quarter, 21st, 8.1 aft.; full moon, 29th, 6.48 aft.

1	M	Hassell punished for selling Paine's works, 1824.
2	Tu	Lord George Gordon No Popery riots commenced, 1780.
3	W	Richard Cobden died 1865. Dr. Harvey died 1657.
4	Th	Adam Smith, author of "Wealth of Nations," born 1723.
5	F	"Black Dwarf" Wooler tried, 1817.
6	S	Count Cavour, Italy's greatest statesman, died 1861.
7	☽	Manchester made a Parliamentary borough, 1832.
8	M	Thomas Paine died at New Rochelle, 1809.
9	Tu	Crystal Palace at Sydenham opened, 1854.
10	W	Defeat of the Irish insurgents at Arklow, 1798.
11	Th	Dougald Stewart, author of "Philosophy of Mind," died 1828.
12	F	*Trinity Term ends.* Harriet Martineau born 1802.
13	S	Lord Russell's motion for a fixed duty on corn negatived, 1843.
14	☽	Giacomo Leopardi, Italian Freethinker, died 1837.
15	M	Magna Charta extorted from King John at Runnymede, 1215.
16	Tu	Murphy "Protestant" riot at Birmingham, 1867.
17	W	Trial of the suit, "the King *v.* John Hampden," 1637.
18	Th	Battle of Waterloo, and fall of Napoleon I., 1815.
19	F	The (so-called) Emperor Maximilian shot at Mexico, 1867.
20	S	Louis XVI. fled from Paris, but was afterwards caught, 1791.
21	☽	Anthony Collins, Freethinker, born 1676.
22	M	Mazzini, who suffered heroically for Italian liberty, born 1805.
23	Tu	John Hampden died at Battle of Chalgrove Field, 1643.
24	W	*Midsummer Day.* Fatal faction fight near Tralee, 1834.
25	Th	Augsburg Confession of Faith, 1530.
26	F	*Cambridge Easter Term ends.* The Corn Laws repealed, 1846.
27	S	Rev. Dr. Dodd executed for forgery, 1777.
28	☽	Peter Paul Rubens, painter, born 1557.
29	M	J. J. Rousseau, author of the "Contrât Social," born 1712.
30	Tu	Great Western Railway opened to Bristol, 1841.

JULY.—XXXI. DAYS.

Phases of the Moon.—Last Quarter, 6th, 6.1 aft.; new moon, 13th, 4.28 aft.; first quarter, 21st, 1.32 aft.; full moon, 29th, 4.43 morn.

1	W	Irish insurgents defeated at Wexford, two thousand killed, 1798.
2	TH	Dissolution of Anti-Corn Law League, 1846.
3	F	Baron Rothschild, first Jew returned to Parliament, 1849.
4	S	Declaration of Independence by America, 1776.
5	⛪	Return of Daniel O'Connell for Clare, 1828.
6	M	John Huss, religious reformer, born 1373.
7	TU	J. M. Jacquard, inventor of the Jacquard loom, born 1752.
8	W	Mrs. Wright prosecuted for selling Carlile's works, 1822.
9	TH	Cobbett had two years and fined £1,000 for sedition, 1810.
10	F	Mr. Truelove prosecuted for selling "Tyrannicide," 1858.
11	S	*Oxford Trinity Term ends.* Lalande, astronomer, born 1732.
12	⛪	Irish Church Disestablishment Bill passed by the Peers, 1869.
13	M	The Pope voted Infallible by Œcumenical Council, 1870.
14	TU	Church and King riots at Birmingham commenced, 1791.
15	W	*St. Swithin's Day.* Patmore tried for having Paine's works, 1793.
16	TH	Commencement of the French Revolution, 1789.
17	F	Lady Glammis burnt at Edinburgh for witchcraft, 1537.
18	S	Several persons fined £20 a month for not attending church, 1581.
19	⛪	War declared by France against Prussia, 1870.
20	M	Henry Tyrrell Church, Freethought lecturer, died 1859.
21	TU	Lord William Russell beheaded, 1683.
22	W	Joseph Garibaldi, Italian patriot, born at Nice 1807.
23	TH	Monster Reform meeting in Hyde Park, 1866.
24	F	Carlile's sister tried for publishing "Age of Reason," 1821.
25	S	The brothers Bandiera shot, 1844.
26	⛪	The Royal assent given to Irish Church Bill, 1869.
27	M	John Dalton, natural philosopher, died 1844.
28	TU	Hacket executed for being a Dissenter, 1591.
29	W	William Wilberforce, slavery abolitionist, died 1833.
30	TH	H. Redhead convicted of treasonable conspiracy, 1795.
31	F	Holt convicted for selling Paine's "Rights of Man," 1793.

AUGUST.—XXXI. DAYS.

Phases of the Moon.—Last quarter, 4th, 10.47 aft.; new moon, 12th, 4.0 morn.; first quarter, 20th, 6.53 morn.; full moon, 27th, 1.28 aft.

1	S	Slavery abolished in the British Colonies, 1834.
2	⛪	Eugene Sue, opponent of the Jesuits, died 1857.
3	M	*Bank Holiday.* Sir Richard Arkwright died 1792.
4	TU	Percy B. Shelley, author of "Queen Mab," born 1792.
5	W	Lovett and Collins imprisoned for Chartism, 1839.
6	TH	Dean of St. Asaph convicted of libelling George III., 1784.
7	F	Queen Caroline, victim of "First Gentleman in Europe," d. 1821.
8	S	J. Finglow executed at York for being a priest, 1586.
9	⛪	Louis Philippe made "Citizen King," 1830.
10	M	Slaughter of the Swiss Guards at Paris, 1792.
11	TU	Earthquake in North of England and Scotland, 1786.
12	W	First stone of Plymouth Breakwater lowered, 1812.
13	TH	Republican works of Milton and Godwin suppressed, 1660.
14	F	Riots and loss of life at funeral of Queen Caroline, 1821.
15	S	First Parliamentary election by ballot at Pontefract, 1872.
16	⛪	Peterloo massacre at Manchester, 1819.
17	M	Admiral Blake, a staunch Republican, died 1657.
18	TU	Rev. Robert Taylor, the "Devil's Chaplain," born 1784.
19	W	The terrible Battle of Gravelotte fought, 1870.
20	TH	Lord Herbert of Cherbury died 1648.
21	F	Lady Mary Wortley Montague died 1762.
22	S	Transham and Woodgen executed for being priests, 1586.
23	⛪	War declared against the American Colonies, 1775.
24	M	Henry Hetherington, reformer and Deist, died 1849.
25	TU	David Hume died at Edinburgh 1776.
26	W	Feargus O'Connor liberated from imprisonment, 1841.
27	TH	Abner Kneeland, editor of the *Boston Investigator*, died 1844.
28	F	Goethe, Germany's greatest poet, born 1749.
29	S	Royal George sank with 1,100 persons on board, 1782.
30	⛪	Muir sentenced to 14 years for selling Paine's works, 1793.
31	M	John Bunyan, poet and tinker, died 1688.

SEPTEMBER.—XXX. DAYS.

Phases of the Moon.—Last Quarter, 3rd, 4.54 morn.; new moon, 10th, 6.10 aft.; first quarter, 18th, 11.5 aft.; full moon, 25th, 10.6 aft.

1	TU	Napoleon III. and army taken prisoners at Sedan, 1870.
2	W	John Howard, philanthropist, born 1726.
3	TH	Oliver Cromwell, the son of a brewer, died 1658.
4	F	Third French Republic proclaimed at Paris, 1870.
5	S	Auguste Comte, founder of Positivism, died at Paris, 1857.
6	♑	Frances Wright, Freethinker and orator, born 1795.
7	M	Capture of Schamyl by the Russians, 1859.
8	TU	Seventy-six persons burnt at Burwell puppet show, 1727.
9	W	Alabama claims settled by arbitration at Geneva, 1873.
10	TH	Thomas Babington Macaulay made Baron Macaulay, 1857.
11	F	America discovered by Columbus, 1492.
12	S	Lord Chancellor Thurlow died 1806.
13	♑	Defeat of the Swiss at the Battle of Marignano, 1515.
14	M	Baron Von Humboldt born 1769.
15	TU	Bread riots in London and other places, 1800.
16	W	Lawrence Bailey executed for being a Catholic, 1604.
17	TH	Walter Savage Landor died 1864.
18	F	Dr. Johnson, author of the first English dictionary, born 1709.
19	S	Robert Emmett, Irish patriot, tried 1803.
20	♑	Rome declared to be the capital of Italy, 1870.
21	M	Charles I. sold by the Scotch to Parliament, 1646.
22	TU	Mr. Canning wounded in a duel with Lord Castlereagh, 1809.
23	W	The General Post-office opened in London, 1829.
24	TH	Samuel Butler, author of "Hudibras," died 1680.
25	F	Dr. Milman, Dean of St. Paul's, died 1868.
26	S	Lord Chesterfield, author of celebrated "Letters," born 1694.
27	♑	Strasburg surrendered to the Germans, after 40 days' siege, 1870.
28	M	Hetherington convicted of selling unstamped publications, 1831.
29	TU	*Michaelmas Day.* Thomas Chubb, Freethinker, born 1679.
30	W	William Hutton, Unitarian bookseller, born 1723.

OCTOBER.—XXXI. DAYS.

Phases of the Moon.—Last quarter, 2nd, 1.38 aft.; new moon, 10th, 11.2 aft.; first quarter, 18th, 1.29 aft.; full moon, 25th, 7.21 morn.

1	TH	*Cambridge Michaelmas Term begins.* Lord Bolingbroke b. 1678.
2	F	Samuel Adams, American patriot, died 1803.
3	S	First Reform Bill rejected by House of Lords, 1831.
4	♑	Old Parr died, alleged to be 152 years of age, 1635.
5	M	Louis Napoleon sentenced to imprisonment for life, 1840.
6	TU	Trial of Cheshire rioters before Lord Abinger, 1842.
7	W	Edgar Allan Poe, American writer, died 1849.
8	TH	Mrs. Emma Martin, Freethinker, died 1851.
9	F	Cervantes, author of "Don Quixote," born 1547.
10	S	*Oxford Michaelmas Term begins.* Battle of Newbury, 1644.
11	♑	Henry VIII. named "Defender of the Faith," 1521.
12	M	Bank Charter Act suspended, 1857.
13	TU	Charles A. Sainte-Beuve, Materialist, died 1869.
14	W	Thomas Cooper tried for sedition at Stafford, 1842.
15	TH	Richard Carlile convicted of blasphemy, 1819.
16	F	Charles Francis Dupuis born 1742.
17	S	Saint Simon, social reformer, born 1760.
18	♑	Opening of the Free Library at Liverpool, 1860.
19	M	Leigh Hunt, convicted of libelling the Prince Regent, born 1784.
20	TU	Samuel Taylor Coleridge, metaphysician, born 1772.
21	W	George Combe, phrenologist, born 1788.
22	TH	Sir Philip Francis, supposed author of "Junius," born 1740
23	F	First Parliament of England and Scotland assembled, 1707.
24	S	Rev. Robert Taylor convicted of blasphemy, 1827.
25	♑	Charge of the "Six Hundred" at Balaclava, 1854.
26	M	Hogarth, painter and satirist, died 1764.
27	TU	Servetus burnt at the instigation of Calvin, 1553.
28	W	John Wilkes, M.P., editor of *North Briton*, born 1727.
29	TH	John Leech, the best artist of *Punch*, died 1864.
30	F	J. Manners executed for treasonable pamphlet agst. Geo. I. 1719.
31	S	John Watts, Freethinker, once editor of the *N. R.*, died 1866.

NOVEMBER.—XXX. DAYS.

Phases of the Moon.—Last Quarter, 1st, 2.0 morn.; new moon, 9th, 5.34 morn.; first quarter, 17th, 1.54 morn.; full moon, 23rd, 5.34 aft.

1	♄	The death of Baudin celebrated in Paris, 1868.
2	M	*Michaelmas Term begins.* Massacre of British at Cabul, 1841.
3	Tu	John Huss tried at Constance for heresy, 1414.
4	W	George Peabody, friend of the poor of London, died 1869.
5	Th	Dutch William superseded the Stuarts, 1688.
6	F	First number of the *Oracle of Reason* issued, 1841.
7	S	The Man of Ross, celebrated by Pope, died 1724.
8	♄	Madame Roland, aged thirty-seven, guillotined 1793.
9	M	The Prince of Wales, the "Coming K——," born 1841.
10	Tu	Martin Luther born 1483. Oliver Goldsmith born 1728.
11	W	Schiller, German poet and dramatist, born 1759.
12	Th	Mr. Peabody buried in Westminster Abbey, 1869.
13	F	J. P. Curran, Irish barrister and wit, died 1817.
14	S	Leibnitz died 1716. Hegel died 1831.
15	♄	Romney, painter of Thomas Paine's portrait, died 1802.
16	M	Carlile sentenced to three years and £1,500 fine, 1819.
17	Tu	Mr. Bradlaugh polled 1086 votes at Northampton, 1868.
18	W	John Horne Tooke tried for treason, 1794.
19	Th	Duel between John Arthur Roebuck and Mr. Black, 1831.
20	F	Thomas Davidson sentenced to two years for blasphemy, 1820.
21	S	Sir Thomas Gresham, founder of Royal Exchange, died 1579.
22	♄	Rochefort, Arago, and Cremieux returned for Paris, 1869.
23	M	Fenians executed at Manchester for murder of Serg. Brett, 1867.
24	Tu	Henry Thomas Buckle born 1824. Spinoza born 1632.
25	W	*Michaelmas Term ends.* O'Donovan Rossa elected M. P. 1869.
26	Th	Washington Irving, author of "Rip Van Winkle," died 1859.
27	F	Baron Bunsen, a philosophical Freethinker, died 1860.
28	S	Thompson executed at York for being a priest, 1582.
29	♄	Dean Swift born 1667. *Times* first printed by steam, 1814.
30	M	Destruction of Turkish fleet at Synope by the Russians, 1853.

DECEMBER.—XXXI. DAYS.

Phases of the Moon.—New moon, 9th, 0.6 morn.; first quarter, 16th, 0.24 aft.; full moon, 23rd, 4.56 morn.; last quarter, 30th, 2.36 aft.

1	Tu	Ebenezer Elliott, "Corn Law Rhymer," died 1849.
2	W	The infamous Coup d'Etat at Paris, 1851.
3	Th	John Brown, slavery abolitionist, hanged at Harper's Ferry, 1859
4	F	Hobbes, the philosopher of Malmesbury, died 1671.
5	S	Rev. R. Barham, author of "Ingoldsby Legends," born 1788.
6	♄	Slave trade prohibited by French Convention, 1794.
7	M	Father Mathew, teetotal advocate, died 1856.
8	Tu	Richard Carlile born at Ashburton, Devonshire, 1790.
9	W	John Pym died 1658. Rev. R. Baxter died 1691.
10	Th	Dr. Southwood Smith, sanitary reformer, died 1861.
11	F	Theodore, King of Corsica, imprisoned here for debt, died 1756.
12	S	Mrs. Maden's oath refused at Rochdale County Court, 1860.
13	♄	Ireland permitted by England to export woollens, 1779.
14	M	Lord Cobham burnt 1417. Prince Albert died 1861.
15	Tu	Jean Baptiste Carrier executed 1794.
16	W	*Cambridge Michaelmas Term ends.* John Selden born 1584.
17	Th	*Oxford Michaelmas Term ends.* Beethoven born 1770.
18	F	Thomas Paine tried for writing "Rights of Man," 1792.
19	S	Hone tried for publishing "Political Litany" (acquitted), 1817.
20	♄	First General Assembly of Kirk of Scotland, 1560.
21	M	Trial of Polignac and other French ministers, 1830.
22	Tu	Landing of the Pilgrim Fathers in America, 1620.
23	W	A boy named Aikenhead executed in Scotland for heresy, 1696.
24	Th	William Makepeace Thackeray died 1863.
25	F	*Christmas Day.* 600 Christians burnt in a church, 303.
26	S	*Bank Holiday.* Thomas Gray, author of "Elegy," born 1716.
27	♄	Charles Lamb, distinguished essayist, died 1834.
28	M	Lord Macaulay, historian, died 1859.
29	Tu	W. E. Gladstone, Prime Minister, born at Liverpool 1809.
30	W	The detestable order of Jesuits established 1535.
31	Th	Robert Boyle, natural philosopher, died 1691.

REGISTRATION OF PARLIAMENTARY VOTERS.

WE are indebted for the following information to a useful little pamphlet entitled "Registration of Parliamentary Voters," by Mr. Henry Spencer, and published at twopence by F. Farrah, 282, Strand :—

There are three principal franchises under which inhabitants of cities and boroughs become entitled to vote for a representative to the Commons House of Parliament, viz. :—

1. As inhabitant occupiers of dwelling houses.

2. As occupiers of premises, warehouses, shops, &c., of a clear yearly value of £10 and upwards.

3. As occupiers of lodgings.

INHABITANT OCCUPIERS OF DWELLING HOUSES.—Every man of full age, and not subject to any legal incapacity, who on the last day of July, and during the whole of the preceding twelve calendar months, has occupied as owner or tenant a dwelling house within a borough, and has during the whole of that period been rated as occupier of such premises to the relief of the poor, and has on or before the 20th of July in the same year paid all the poor's rates (if any) due up to the 5th of January preceding (and who does not claim as a joint occupier), is entitled to be registered as a voter for the borough in which such premises are situate.

OCCUPIERS OF PREMISES, WAREHOUSES, &C.—Every male of full age, etc., who is occupier as owner or tenant of any house, warehouse, counting house, shop, or other building within a city or borough, being either separately or jointly with any land within such city or borough, occupied therewith by him as owner or tenant under the same landlord of any tenure, of the clear yearly value of £10 and upwards, and who has been in the occupation for twelve calendar months next preceding the last day of July in each year, and who has been rated and paid the rates, as in the preceding franchise, is entitled to be registered as a voter for the borough in which such premises are situate.

OCCUPIERS OF LODGINGS.—Every man of full age, etc., who has occupied in the same borough separately and as sole tenant for the twelve months preceding the last day of July in any year the same lodgings, such lodgings being part of one and the same dwelling house, and of a clear yearly value, if let unfurnished, of £10 or upwards, and has resided in such lodgings during the twelve months immediately preceding the last day of July, and has claimed to be registered as a voter at the next ensuing registration of voters, is entitled to be registered for the borough in which such lodgings are situate. The lodger voter has to make a claim to be registered every year, although he may not have altered his previous qualifications in the slightest. This must be done between the 1st and 25th of August, both inclusive, to the Overseers of the parish in which he resides. On or before the 1st of September, the Overseers are bound to publish at church doors, &c., printed lists of the names and qualifications of all lodgers claiming in the parish. To wilfully omit any one, is to incur the same penalty as in the case of omitting a householder. Any one omitted must attend at the Revising Barrister's Court, and prove the delivery of his claim to the Overseers or at the Vestry Hall.

OCCUPIERS OF DWELLING HOUSES, WAREHOUSES, &C.—The Overseers of every parish are in duty bound to publish at church doors, &c., on the first day of August, printed lists of all persons entitled under these two franchises ; wilfully to omit the name of any one so entitled, subjects the Overseers to a fine of not less than 20s., nor more than £5. Persons claiming to be registered under the franchise for warehouses, shops, &c., of a clear yearly value of £10, must have resided in the borough, or within seven miles of it, for six months preceding the 31st of last July.

LANDLORD AND TENANT.—A yearly tenant must take care that he gives notice to quit his premises half a year before the time of the expiration of the current year of his tenancy. If, by agreement, a quarter's notice is to be sufficient, such notice must always expire with the tenancy, if that is yearly. If a landlord neglects to repair the premises according to his covenant, the tenant may maintain an action against him ; but such neglect does not absolve the tenant from payment of the rent. A landlord can legally dispose of goods taken under a distress for rent, by appraisement, without putting them up by auction. A landlord may not take possession of the goods of his tenant's lodger which have been taken away under distress for rent.

THE ANGLER'S MONTHLY GUIDE.

JANUARY.—Jack (or Pike), Chub, and Roach are the only fish that will take a bait this month; you may angle a few hours in the middle of the day for them, provided the water be clear.

FEBRUARY.—Carp, Perch, Roach, Chub, Jack (or Pike) will feed, if the weather be mild; at this season, fish in the middle of the day, in eddies near banks.

MARCH.—Jack (or Pike), Carp, Perch, Roach, Chub, Gudgeon, Dace, and Minnow will take a bait during this month, about the middle of the day, in the shallows and eddies.

APRIL.—All fish mentioned under March, as well as Trout, and sometimes Tench, in rivers; Barbel, Bleak, Flounders, and Eels, in shallows, sharps, &c., may be taken this month.

MAY.—Eels will take a bait, night and day, during this month; all fresh water fish now feed; in ponds you may have sport, but still angle, for choice, in shallows and eddies.

JUNE.—This is a bad month for the angler; most fish (except Trout) having recently spawned, and being out of condition.

JULY.—All fresh water fish will now take a variety of baits, but not very freely. Do not quit the streams and scours.

AUGUST.—Fish will bite more freely, especially in the morning and evening, during this month.

SEPTEMBER.—Barbel, Roach, Chub, and Dace now go into deep water, and there remain till spring.

OCTOBER.—For trolling and bottom-fishing for Roach and Chub, this month is good; but not fly-fishing, or angling in ponds or still waters.

NOVEMBER.—Roach, Chub, Jack (or Pike), will feed, sometimes freely, in the middle of the day.

DECEMBER.—Roach, Chub, Jack (or Pike) will continue to afford the angler amusement, if favourable opportunity occur. The waters are, however, generally thick, or frozen up.

RISING AND SETTING OF THE SUN IN 1874.

JANUARY.—On the 1st, rises at 8.8, sets at 4.0; 31st, rises at 7.43, sets at 4.46.
FEBRUARY.—On the 1st, rises at 7.41, sets at 4.48; 28th, rises at 6.50, sets at 5.36.
MARCH.—On the 1st, rises at 6.48, sets at 5.37; 31st, rises at 5.41, sets at 6.30.
APRIL.—On the 1st, rises at 5.38, sets at 6.31; 30th, rises at 4.37, sets at 7.19.
MAY.—On the 1st, rises at 4.35, sets at 7.21; 31st, rises at 3.52, sets at 8.3.
JUNE.—On the 1st, rises at 3.51, sets at 8.4; 30th, rises at 3.47, sets at 8.18.
JULY.—On the 1st, rises at 3.48, sets at 8.18; 31st, rises at 4.24, sets at 7.47.
AUGUST.—On the 1st, rises at 4.25, sets at 7.46; 31st, rises at 5.12, sets at 6.49.
SEPTEMBER.—On the 1st, rises at 5.13, sets at 6.46; 30th, rises at 5.59, sets at 5.41.
OCTOBER.—On the 1st, rises at 6.1, sets at 5.40; 31st, rises at 6.53, sets at 4.34.
NOVEMBER.—On the 1st, rises at 6.56, sets at 4.32; 30th, rises at 7.44, sets at 3.54.
DECEMBER.—On the 1st, rises at 7.46, sets at 3.53; 31st, rises at 8.9, sets at 3.58.

[The above table will be a sufficient guide for any one between the first and last day in each month, as it will be seen that the rising and setting of the sun vary about two minutes each day.]

SEASONS.—The Spring Quarter commences March 20th, 7 p.m. The Summer Quarter commences June 21st, 3 p.m. The Autumn Quarter commences Sept. 23rd, 5 a.m. The Winter Quarter commences on Dec. 21st, 11.8 p.m. The Sun is at his shortest distance from the Earth on Jan. 1st, and at his greatest distance from the Earth on July 3rd.

DATES OF FOUNDATION OF LEARNED SOCIETIES.—Antiquaries, 1707; Archæological Institute, 1843; Ashmolean, 1828; Asiatic, 1823; British Association, 1831; Camden, 1838; Chemical, 1841; Edinburgh Royal, 1783; Geographical, 1830; Geological, 1807; Harveian, 1831; Hunterian, 1819; Linnæan, 1788; Meteorological, 1821; Philological, 1842; Royal Society, 1660; Scottish Antiquaries, 1780; Society of Arts, 1753; Statistical, 1834; United Service, 1831; Zoological, 1826.

POPULATION AND EXPENDITURE PER HEAD OF DIFFERENT COUNTRIES.

Countries.	Population. 1869.	Expenditure. 1869.	Per Head. £ s. d.
England	30,611,305	74,972,872	2 5 1
France	38,067,094	85,133,626	2 4 8
Netherlands	3,735,682	8,060,585	2 3 2
Italy	25,527,915	46,030,000	1 16 0
United States	38,272,112	64,298,119	1 13 7
Spain	16,301,850	26,564,787	1 12 5
Austria	35,943,592	54,261,827	1 10 2
Portugal	4,323,993	5,120,836	1 3 7
Belgium	5,034,742	7,061,000	1 8 3
Prussia	24,106,847	25,130,474	1 0 9
Russia	76,497,168	66,038,278	1 17 5

ECLIPSES OF THE SUN AND MOON IN 1874.

DURING the year 1874 there will be two Eclipses of the Sun, and two of the Moon.

The first is a Total Eclipse of the Sun, on April 16. The Central Eclipse begins at 1h. 4m. p.m., and ends at 2h. 57m. p.m. It will be visible from the South Atlantic Ocean and the southern part of Africa. At the Cape of Good Hope the eclipse will be visible as a large partial eclipse. At the time of the greatest phase, ninety-five hundredths of the Sun will be obscured. It will not be visible from Europe.

The second is a Partial Eclipse of the Moon, on May 1. It begins at 2h. 25m. p.m., and ends at 5h. 41m. On this day the Moon does not rise at London till 7h. 32m. in the evening.

The third is an Annual Eclipse of the Sun, on October 10, visible here as a partial eclipse. It begins at 9h. 3m. a.m.; and ends at 11h. 15m. a.m.

The fourth is a Total Eclipse of the Moon, on the morning of October 25, but visible here as a partial eclipse only, owing to the Moon setting on the morning of that day at 6h. 34m. The eclipse begins at 5h. 42m. a.m. ; beginning of total phase at 7h. 0m.; middle of eclipse at 7h. 16m.; and the eclipse ends at 8h. 51m.

On the early morning of December 9 the planet Venus will transit over the Sun's disc—not visible here.

ALLOWANCES TO WITNESSES IN THE COUNTY COURTS.—For attendance and expenses per day—surgeons, surveyors, and attorneys, 7s. 6d. ; tradesmen, yeomen, and farmers, 5s. ; journeymen, mechanics, &c., 2s. Travelling expenses, 6d. per mile.

ROLL OF THE HOUSE OF PEERS.—Princes of the Blood Royal, 2; Archbishops, 2 ; Dukes of the Royal Blood, 2 ; Dukes (7 sit with inferior titles), 27 ; Marquesses (13 sit with inferior titles), 32 ; Earls, 167 ; Viscounts, 36 ; Bishops, 24 ; Barons, 180. —Total, 472. Minors, 9.

LORDS LIEUTENANT.—Until comparatively recent times, the title Lord Lieutenant was often honorary, being bestowed on young princes or others, who never visited the country. The actual rulers were the Deputies, or Lords Justices when the Government was entrusted to a committee (as is now done on the occasional absence of the Lord Lieutenant). Of these honorary governors may be mentioned—Edward, son of Henry III., 1252; George, Duke of Clarence, 1461 ; Richard, son of Edward IV., 1479 ; Edward, son of Richard III., 1483 ; the Earl of Lincoln, 1484 ; Henry, son of Henry VII., 1494 ; the Duke of Richmond, 1530; and the Duke of Albemarle, 1660.

DATES OF DIGNITIES.—The first English Duke was Edward the Black Prince, in 1337. The title of Marquis was first bestowed by Richard I. on Robert de Vere, in 1386. The Saxon titles of Alderman or Eorl, and Thane, were changed into Earl and Baron by William I. The title of Viscount was long in use in France before it was bestowed on any person in England ; the first person who held it was John Beaumont, in 1440. The order of Baronets was established by James I. in 1611, and exists only in the British dominions.

PARLIAMENTS OF THE UNITED KINGDOM.

	Assembled.	Dissolved.	Duration Yrs. m. d.
	GEORGE III.		
1	September 27, 1796* ...	June 29, 1802 ...	6 9 2
2	August 31, 1802 ...	October 24, 1806 ...	4 1 24
3	November 25, 1806 ...	May 27, 1807 ...	0 6 2
4	November 27, 1807 ...	September 29, 1812 ...	4 10 2
5	November 24, 1812 ...	June 10, 1818 ...	5 6 16
6	August 4, 1818 ...	February 29, 1820 ...	1 6 25
	GEORGE IV.		
7	April 23, 1820 ...	June 2, 1826 ...	6 1 9
8	November 14, 1826 ...	July 24, 1830 ...	3 8 10
	WILLIAM IV.		
9	October 29, 1831 ...	April 22, 1831 ...	0 5 26
10	June 14, 1831 ...	December 3, 1832 ...	1 5 19
11	January 29, 1833 ...	December 30, 1834 ...	1 11 1
12	February 19, 1835 ...	July 17, 1837 ...	2 5 19
	VICTORIA.		
13	November 15, 1837 ...	June 23, 1841 ...	5 7 8
14	August 19, 1841 ...	July 23, 1847 ...	4 11 4
15	November 18, 1847 ...	July 1, 1852 ...	4 7 12
16	November 4, 1852 ...	March 21, 1857 ...	4 4 17
17	April 30, 1857 ...	April 23, 1859 ...	1 11 23
18	May 31, 1859 ...	July 6, 1865 ...	6 1 6
19	February 1, 1866 ...	November 11, 1868 ...	2 9 10
	The Present Parliament.		
20	December 10, 1868 ...		

* Parliament first met after the Union with Ireland, January 22, 1801.

LINEAL MEASURE.

12	Inches	=	1 Foot (ft.)
3	Feet	=	1 Yard (yd.)
5½	Yards	=	1 Rod, or Pole (po.)
40	Poles or 220 Yards	=	1 Furlong.
8	Furlongs or 1760 Yards	=	1 Mile.

The *length* of a mile is not the same in every country. The Scotch and Irish miles were formerly about 1¾ English, but are now the same as English. A Spanish and Polish mile is about 3½ English. A Swedish, Danish, and Hungarian mile is from 5 to 6 English miles. A Russian mile or verst is about ¾ of an English mile; and the French toise is about 6 feet.

RELIGIOUS CENSUS OF PRISONS.—A Parliamentary return states that there were 146,146 prisoners in the county and borough prisons in England and Wales in 1872, and that 96,097 of the prisoners belonged to the Church of England, 38,581 were Catholics, 10,648 Protestant Dissenters, 256 Jews, 9 Greeks, 57 belonged to other persuasions, 279 professed themselves of no religion, and the religion of 219 was not ascertained. The return for Middlesex prisons shows 6,500 Catholic prisoners, but no salary was allowed for the attendance of any Catholic priest.

A POPULATION REGISTER.—In the ten years between the census of 1861 and that of 1871 the natural increase in the population of England and Wales by excess of registered births over deaths, was 2,705,598; and, after deducting the number of English emigrants, as reported by the Emigration Commissioners—viz., 649,742, there remained an increase or gain of 2,055,856. But the actual increase shown by the census returns of the persons enumerated in 1871 was 2,646,042, being 590,186 more than the above number. Something may perhaps be allowed for imperfection in the registration of births, but mainly and substantially this number, 590,186, must represent the immigration into England, in the ten years, of foreigners, Scotchmen, Irishmen, and emigrant Englishmen returning to their native land.

A RETROSPECT OF SECULAR PROGRESS.

THE activity displayed during the past twelve months upon questions affecting the public welfare has seldom been surpassed in the history of Reform. It is true the efforts made have not resulted in the fullest achievement of the objects sought for; nevertheless, the progress won has been important, and sufficiently significant to indicate that further advancement is not far distant. While, unfortunately, we have to regret that death has robbed us of those earnest and thoughtful workers, Mr. John Stuart Mill and Mr. George Grote—men whose valuable services cannot be over-estimated—we have at the same time to congratulate ourselves on fresh acquisitions to the ranks of advanced advocacy. Men who in former times were either passive in their public capacities, or active adherents to a waning Monarchy and old religious dogmas, are now boldly speaking and writing in favour of that progressive, political, and Freethought policy which has recently gained an extensive public recognition. This fact is evidenced by the additional support obtained in the last session of the House of Commons to the measures in connection with the marriage with a deceased wife's sister; the funerals of non-attendants at church; religious tests; the payment of the expenses of Parliamentary elections out of the rates of the constituency; national expenditure; disestablishment of the English Church; extension of household suffrage to counties; woman's franchise; education; and the grants of annuities and dowries to members of the Royal Family. All these questions have been debated within the last year in the House of Commons; and while the numerical strength, in form of voting, on the popular side has not been so great as could be desired, the argumentative force in favour of progress has undoubtedly improved. It is, moreover, encouraging to note that, although the advanced programme is still negatived by the House, the minority in its favour has increased in numbers. This was most strikingly shown in the division on the Duke of Edinburgh's Annuity Bill. The impression made outside of the House during the session is so clear that Mr. Gladstone has deemed it necessary to reconstruct his Cabinet, in order that he may be able to further advance the demands of the nation.

In the month of July Mr. Richard carried a motion in the House of Commons to the effect—"That an humble address be presented to Her Majesty, praying that she will be graciously pleased to instruct her principal Secretary of State for Foreign Affairs to enter into communication with foreign Powers with a view to the further improvement of international law, and the establishment of a general and permanent system of international arbitration." This is justly regarded as a most important step towards doing away with that scourge of nations—war.

In the range of literature the same progressive aspirations are apparent. In addition to minor productions, such works as "A Creed of To-Morrow," by A. S. Stephen; "Enigmas of Life," by W. R. Greg; "Modern Christianity a Civilised Heathenism," and "The Gospel of the World's Divine Order," are all written against the orthodox faith, and in favour of heresy. The *Westminster Review* and the weekly *Examiner* lead the journals that are doing good Freethought work in

destroying beliefs in old creeds and theological formula. Their pages reflect the sceptical tendency of the day, and the contributors to their columns represent the highest phase of modern intellect, and evidently consider no subject too "sacred" for criticism, and no institution so perfect but improvement may be desirable.

1873 will be memorable for the consolidation of Republican principles. Under the superintendence of Mr. Bradlaugh, a Conference was held in Birmingham on May 11th and 12th, represented by all the principal clubs of the country. The result of this gathering was the formation of a National Republican League. It is pleasing to find that in almost every town, and in many villages, associations exist devoted to the spread of Democratic views. On the return of Mr. Bradlaugh from America, where he has gone on a Republican mission, active measures will be taken to induce the people to extend still more their organisation against the uselessness and burthen of Monarchy and the stagnating policy of aristocratic government.

The working classes have not been idle spectators in the march of progress. The miners in the North have effected a powerful organisation for the purpose of securing the representation of labour at the coming election. Working men's candidates are already appointed for the principal lines of industry, and funds are being collected to bear the expenses of the struggle in breaking down class legislation. Representative success for the people was never more promising; and if they continue to be energetic and faithful to themselves, a triumph must be won. The agricultural population have also awakened from their long slumber, and asserted their rights as members of the commonwealth. Their advance is so marked that landed proprietors can no longer turn a deaf ear to the demands of those who have hitherto been their serfs.

In our own Secular ranks the progress made is encouraging. Immense and increasing audiences assemble every Sunday at the New Hall of Science, Old Street, London. A Freethinkers' Benevolent Fund has been formed in connection with the Hall, and many applicants have received benefit from its exchequer. In the provinces several Secular halls have either been built or secured on lease. More lectures have been delivered during the past twelve months by the various Freethought advocates than in any previous year. The sale of Secular literature has in the same period more than doubled, while the circulation of the *National Reformer* goes on increasing. In London and throughout the country new comers are constantly being added to our numbers. Mr. Bradlaugh has engaged in several debates with Father Ignatius at the New Hall of Science. On those occasions the building was crowded to excess. The Father was very gentlemanly in his conduct, and spoke in high terms of the honesty and desire for truth manifested by the Freethought party. It is a mark of the advance of liberal views when a "Father" speaks thus of "infidels." So signal is the progress on our part, that the Christian Evidence Society has been driven to renewed activity and to an enormous expenditure of funds in the attempt to check our advance.

As the year is now departing, we recognise with pride that the development of political and Secular principles has extensively followed the labours of 1873.

CHARLES WATTS.

THE REPUBLICAN MOVEMENT.

NONE now pretend to deny that there is a Republican movement in England, though very diverse opinions are expressed as to its strength and objects. The *Times* has discussed it gravely, and has not unfairly admitted the right to form Republican associations so long as the means of action proposed are free from violence. The *Standard* has assailed the Republican movement as hysterically as Mrs. Harris might be expected to do. *Figaro*, the bastard progeny of a Parisian American, has gone madly furious against Republicanism; and the *Scotsman* has written dull leaders on it with fearfully hidden jocular intent.

In this Almanack for 1874, we may properly notice the Republican movement, because to the bodily presence not unworthily manifested last May, in the Birmingham Town Hall, we have confidence that it will add its vigour and influence in the election struggle which all agree to include in the inevitable occurrences of the coming year. For those who know little or nothing of the intent of the English Republican party, or judge it by *Daily Telegraph* aberrations, it may be well to jot down a few reasons for its existence.

The English Republican party exists because our taxation, falling most heavily on the people, has increased and is increasing, and our national prestige has diminished and is diminishing. About twenty-eight millions have been added to the imperial taxation since her present Majesty ascended the throne. If the Crown cannot help the people in this, the people must help themselves. The English Republican party exists because the Monarchy is an expensive unreality: a costly sham serving to cover what would otherwise be the responsibility of the Ministry, and leaving aristocratic Government practically irresponsible for its misdoings at home and abroad. We have the cost of the Monarchy, but the Monarch does not even open Parliament, and has been declared by the Right Hon. Benjamin Disraeli to be "physically and morally incapable of performing" her royal functions. The English Republican party exists because the throne prevents reform in the House of Lords; the Monarch placed on the throne by the Whig aristocracy has been, ever since 1714, opposed to any reform in the peerage. The Monarchy resists any attempt to disestablish the English State Church, and resolutely discourages any endeavour to re-elevate agricultural labourers into the yeomen, who less than two centuries and a half ago aided Oliver Cromwell to impeach Charles Stuart. The Republican party exists because it is utterly impossible that the territorial aristocracy can be any longer permitted to monopolise entirely the governing power in Great Britain. A few families dodge behind the throne and play at Ministerial changes, seldom or ever letting real power go beyond the magic circle traced by the great Whig or Tory alliances. To-day the people yearn to share power; the men of the pavement want to be more than mere steps upon which others may to office climb. A National Party claim to supersede a Whig, a Tory, or a shoddy Liberal clique. The Republicans are in no hurry, but they will not wait unless some progress be made to a better state of things. Turn the Bishops out of the House of Lords in 1874, and Republicans will hope and wait. Give agricultural labourers the vote in 1874, and Republicans will hope and wait. Abolish the Game Laws in 1874, and Republicans will hope and

wait. Make some progress to reduce the National Expenditure in 1874, and Republicans will hope and wait. Take up the Land Question seriously in 1874, and plan some fashion of letting some portion of the land be owned by those who till it, and then Republicans will hope and wait. In a word, show real intent for real reform, and we prefer slow progress to sudden revolution. But we refuse to stand still; the stream has been dammed too long, the floodgates are bulging, a little more pressure, and the flood will sweep all before it. There is yet time to prevent the disastrous flood, but it must be done not by strengthening the weirs, but by lifting the gates—not by still further penning back the waters, but by cutting fresh channels for its peaceful onflow.

CHARLES BRADLAUGH.

WHAT SECULARISM IS.

WHEN a new party springs into existence, and enters upon the struggle for public recognition and support, reiterated expositions of its principles become a necessity and a duty; and this is my apology for expounding the principles of Secularism here.

Secularism may be briefly defined as the science of this life—the philosophy of the present existence. Secularism is a religion without superstition—a theology the divinity of which is humanity. It teaches a man how to live without dependence on a God, and how to die without the fear of a devil. It instructs him how to prosper without a Providence, how to live happily without a priest, how to be moral without a Bible, how to be useful without theological belief. It asserts the possibility of a Paradise without the necessity of an ascension, and thinks salvation attainable without the blood of the "Lamb."

Secularism devotes itself to the present existence entirely, the improvement of which it is its mission to attempt. Should there be another existence, then it holds that he is the more fitted to enter upon it who has done his utmost to make the best of this.

Secularism does not say there is not a future state, nor does it say there is. On this subject men have been long and hopelessly disagreed, and, in the absence of conclusive evidence on either side, Secularism does not presume to dogmatise or decide. But Secularism points to the present existence, about which there can be no doubt, difference, or dispute, and asks its adherents to attend to this in preference to longing, waiting, watching, praying, and sighing for another, which, after all, may never come. Of this life we are certain; no one in his senses can dispute its reality, its significance, its importance. We know it, can feel it, can enjoy it, can appreciate it, with a keenness no logic, no sophistry, can dull or destroy. But of another life we are not so certain; at the best it is but a matter of probability, of faith, of hope, of belief.

Archbishop Whately, the celebrated logician, tells us that it is quite out of the power of metaphysical arguments to establish a future immortality. Lord Macaulay, the great historian, says that "Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably." The Rev. Dr. J. H. Rigg, in the lectures on "Modern Scepticism" published for the Christian Evidence Society, tells us that—"There is no hope, no instinct of faith, so utterly destitute of evidence and basis in merely natural science as our assurance of immortality." And Rathbone Greg, a *Westminster Reviewer*, says: "The only occasions on

which a shade of doubt has passed over my conviction of a future existence have been when I have rashly endeavoured to make out a case, to give a reason for the faith that is in me, to assign ostensible and logical grounds for my belief. At such times, and still more when I have heard others attempting to prove the existence of a future world by arguments which could satisfy no one by whom arguments were needed, I confess that a chill dismay has often struck into my heart, and a fluctuating darkness has fallen down upon my creed, to be dissipated only when I had again left inference and induction far behind, and once more suffered the soul to take counsel with itself." Such is the view of the evidence of immortality which even some who believe in the doctrine feel themselves compelled to take.

I ask then, is it not safer and wiser to devote ourselves to that of which we are *certain*, rather than to neglect and despise this for something else about which so much doubt and difficulty seem likely ever to exist? Is not a "bird in hand worth two in the bush?" and has not the dog who dropped the substance to clutch at the shadow been deservedly the butt of ridicule for ages?

Everything which can improve the present condition of man, Secularism includes among its duties. It would educate, elevate, emancipate, and ameliorate. And to do this it advises the employment of material means. For help in the worldly affairs with which it alone concerns itself it places no dependence on a Providence, a Priest, or a Bible. It permits no prayers, no supplications to Deity or Deities, because it deems them simply a useless expenditure of precious time. If a man would be saved, says Secularism, he must look to no supernatural source for assistance, but must depend entirely for deliverance on such exertions as he and his fellows can make themselves. If his ship spring a leak, the Secularist falls not on his knees, but sets to work at the pumps. If his house take fire, he calls not on God, but on the fire brigade. If he catch a fever, he does not cry "Good Lord deliver me," but sends immediately for the nearest physician. And if the pumping will not keep the water down until the leak can be stopped, or if the fire brigade succeed not in extinguishing the conflagration with their engines, or if the physician manage not to restore him to health with his prescriptions, then he knows that all hope, all *reliable* hope, is gone, and he resigns himself to his fate as philosophically as he may.

For its morality, Secularism accepts that system known as the Utilitarian, and propounded principally in the works of Jeremy Bentham and John S. Mill. The Utilitarian system of morals teaches man to do that which tends to the "greatest happiness of the greatest number with the least injury to the few." By this rule, Secularism tests and decides upon the character of actions.

So that Secularism, briefly defined, is a philosophy which, ignoring a future existence as uncertain, directs man's attention to the present as paramount in importance; and which, aided by the three great principles—Reason, Science, and Morality—aims at the utilisation of nature, and the temporal elevation of man.

The only objection urged against Secularism that is worthy of notice appears to me to be that which contends that many of the principles which it advances are not peculiar to it, distinctively considered, but that, on the contrary, they may be, and in fact are, accepted by individuals and sects who regard Secularism itself with horror and disdain. Now, this objection cannot be consistently advanced by Christians, inasmuch as it is a well-known and generally admitted fact that many of the doctrines of Christianity have been borrowed from other faiths, and are embraced equally as closely by other religious devotees. The non-peculiarity of some of its doctrines would be a valid objection to Christianity, because Christianity pretends to divine origin, and it would be a manifest absurdity to suppose that God would put himself to the unnecessary trouble of revealing to us doctrines we

already knew, or of sending Christ to tell us that which we had already found out for ourselves, and were in a position to tell him. Secularism, on the other hand, does not pretend to more than *human* origin. But, apart from this, the objection displays a serious misapprehension of the basis of Secularism. Secularism does not, and never did, pretend to present to mankind a set of principles which were, without exception, *novel* as well as *true*. It has never warranted the *whole* of its articles of belief to be absolutely new ; and no other faith or system ever truthfully made such a pretension. It is impossible to find *one* religious system in the world which has not borrowed, to a great extent, upon other systems which it has superseded, or with which it is still contemporary. The Secularist has, from the beginning, adopted the poet's sage advice, to "seize upon truth where'er it's found," and it is no wonder, therefore, that some few of his principles are apparently not peculiar to him. As Mr. Bradlaugh has aptly put it, the Secularist is like a man who goes into a garden to make a bouquet. He takes a flower from this plant, and another from that, putting them together in a bunch, until he has made exactly the kind of bouquet he requires. The Secularist searches everywhere, and accepts whatever he finds worthy of acceptance. It matters nothing to him whether it is new or whether it is old ; all that he cares to consider is—Is it true? What does it matter to me whether the first, second, third, fourth, fifth, or *all* the principles of any Secular Society are new or peculiar to Secularists? Whether some other person or sect can accept, and carry them out as well as myself? So long as they are good and true, I embrace and cherish them ; and if any one else, whether he be Jew, Gentile, or Christian, thinks he can consistently do likewise, then so much the better—let him do so. Our opponents admit that these principles which they say are not peculiar to us are *good*. That is quite sufficient for me. Further discussion is superfluous and foreign to the point.

It may be asked, What advantages to mankind might reasonably be expected if Secularism were generally accepted? Well, first, men would begin to hold purer and truer views of life and duty, and this would result in some sort of an improvement, however little, in their practice, general habits, and customs of every-day life. Men would begin to see that they have really a living interest in this world and its concerns, and would devote themselves with redoubled energy to their utilisation and improvement. They would begin to look upon the world as a home rather than as a tent—as a residence rather than a roadside inn. Instead of setting their "affections on things above, not on things on the earth," as they are told to do now, they would reverse the teaching and their practice, to the great advantage of themselves, and of society at large. They would begin to take an active, energetic interest in the promotion of science, art, literature, politics, sociology, and the like. As it is, it is sheer inconsistency for the *Christian* to engage in these worldly and carnal pursuits. Do you suppose that if I were told to watch and pray, since I knew not at what hour the Lord would come—to believe that at some period very near at hand—perhaps, for aught I knew, the very next minute to this, the heavens would open, Jesus Christ and his angels descend, everyone be immediately put upon his or her trial, the prayerful and sanctimonious selected for eternal happiness, the rest consigned to eternal misery, and the world and all its concerns brought to a grand and general smash, do you, can you, suppose I should take any living, active, hearty interest in the things of this world *now?* Of course I should not. I should probably go, like others do, to a monastery, and spend my time in psalm-singing and prayer, "waiting for His appearing." Secularism, however, by superseding Christianity, and teaching man to direct his attention to the things of the earth, is pre-eminently calculated to avert the disastrous effects of religious asceticism, and to improve and hasten on to perfection those matters pertaining to the world we live in, and the life we now enjoy.

FRANCIS NEALE.

JOHN WESLEY AND WITCHCRAFT.

"The Book of Nature is a Bible to all; nor time nor translation can change its letters or language."—*Anon.*

THE belief in witchcraft was a superstition of a most calamitous nature; formerly this belief, which is founded on the Bible, was general, and the few who opposed it did so at their peril. The progress of science produced infidelity to this creed, and philosophy eventually succeeded in removing it altogether. The narratives of cases of witchcraft now excite wonder at the stupidity of former ages. Sir Matthew Hale, a judge of spotless integrity, a pious Christian, and a profound lawyer, shared in the notions of the vulgar, believing in ghosts, witchcraft, and sorcery; and in his judicial capacity punished these imaginary crimes with the severest penalties of the law. That John Wesley, the founder of one of the most numerous sects of Christians, should have held the same views is not a whit less surprising than that a modern Crichton like Mr. Gladstone should champion the same vulgar religious creed, and train a son of his to administer its barbaric rites and ceremonies. Divinity is not a progressive science, and we know no more of the kingdom of Christ and Paradise than the impenitent thief did. The priesthood have always strenuously opposed the philosophers who attacked a belief in the supernatural; they are, and always have been, the conservators of superstition. John Wesley, the High Priest of Wesleyan Christianity, was alarmed at the hardihood of those philosophers who dared to scoff at opinions which formed part of his religious creed, as the following quotations from his writings testify: "It is true that the English in general, and indeed most of the men of Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment, which so many that believe in the Bible pay to those who do not believe it. I owe them no such service. They well know (whether Christians know it or not) that the giving up of witchcraft is in effect giving up the Bible. And they know, on the other hand, that if but one account of the intercourse with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground." The Wesleyans of to-day, acted upon by the spread of Freethinking principles, may possibly disbelieve in witchcraft; but that the founder of their faith did believe in it the following letter will abundantly testify. Among other curiosities exhibited in the Potteries Mechanics' Institution a few years ago was an original letter of the Rev. John Wesley's, of which the following is a copy:—

"London, November 13th, 1785.

"DEAR THOMAS,—I heard all the complaints in Norfolk face to face. The affair of Derby House should be mentioned at the Conference; that is the proper time. You must immediately drop any local preacher that gives any countenance to Nathaniel Ward. *While I live I will bear the most public testimony I can to the reality of witchcraft.* Your denial of this springs originally from *the Deists*, and simple Christians lick up their spittle. I heartily set them at open defiance. There never was so useful a plan devised as that of the Methodists.—I am, dear Thomas, your very affectionate friend and brother, J. WESLEY."

The punishment of witchcraft was first countenanced by the Church of Rome. In tens of thousands of cases the innocent victims were

burnt alive, while others were drowned by the test applied; for if, on being thrown into a pond, they did not sink, they were presumed to be witches, and either killed on the spot or reserved for burning at the stake. The number of persons who suffered excruciating torture and death in consequence of the Biblical mandate, "Thou shalt not suffer a witch to live," is almost incredible. The idolatry of the Bible is and has been the ruin of progress, and the truest reformer is he who exposes its worthlessness, showing how fatal are the popular notions respecting it to the personal, political, and intellectual freedom of the people.

J. P. ADAMS.

IN FAVOUR OF ATHEISM.

ATHEISM is not a system. It has no set of principles. In a sense it is a negation, but it is also an affirmation. An Atheist, if I rightly understand the term, is one who gives no credence to supernatural theories; who rejects all forms and phases of Deism, Theism, and Trinitarianism, as each implies a belief in the existence of a Personal God or Gods. To the Atheist, anthropomorphism is an absurdity. A veritable "God of the Universe" must be a something outside of, distinct from, and superior to *everything*. The Atheist has no conception of such an existence, and he denies that any human being has ever placed upon record any rational idea of it, or can now express one. He does not exclaim, "There is no God;" he simply says that he does not believe in the reality of any God yet manufactured by the religionists of the world. "All reflective Atheism is suspensive," remarks G. H. Lewes. And it is but rational to refrain from dogmatising on a problem purely speculative, the solution of which every age has yearned for in vain.

To turn to the affirmative aspect of the question. "Atheism, properly understood, is in nowise a cold, barren negative; it is, on the contrary, a hearty, fruitful affirmation of all truth, and involves the positive assertion and action of highest humanity." The mind once freed from superstition, is open to the reception of any truth, however new or startling it may be. The Atheist is not necessarily vicious, because he rejects the notion of a revengeful Deity. He finds sufficient incentives to right conduct apart from the Bible or any other so-called sacred book. He knows that a violation of the laws of existence will entail "punishment," whether committed wilfully or in ignorance; hence he endeavours to understand those laws that he may live in accordance with them. He seeks to promote the welfare of his fellow creatures, knowing that from the happiness of others springs his highest gratification.

Lord Chatham says that "the more superstitious people are, always the more vicious; and the more they *believe*, the less they practise." And adds:—"Atheism furnishes no man with arguments to be vicious; but superstition, or what the world means by religion, is the greatest possible encouragement to vice, by setting up something as religion, which shall atone and commute for the want of virtue." Bacon, in the oft-quoted passage, says:—"Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation—all of which may be guides to an outward moral virtue though religions were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of

men; therefore Atheism never did perturb states, for it makes men wary of themselves as looking no further; and we see the times inclined to Atheism, as the times of Augustus Cæsar, were civil times; but superstition has been the confusion of many states." The declaration of Samuel Taylor Coleridge is no less remarkable than that of Bacon:—"Not one man in a thousand has either strength of mind or goodness of heart enough to be an Atheist."

The Atheist is entirely free from the fear of "eternal torments," or suffering of any kind after death. He looks upon man's state at the dissolution of his body as a dreamless sleep; and the prospects of "annihilation," which religious people are supposed to dread so much, have no terrors for him. If the belief were universally held in a God who only loved his creatures, and who would not punish them, it might be a pleasant thing for the world; but it is impossible to imagine a God without human faculties and passions—one who will hate as well as love. Hence side by side with a Heaven of bliss Christians have an eternal Hell, where the human body is to burn for ever and ever, and never be consumed! The fear of this place of torture, this horrible doom, makes countless thousands wretched, and helps to fill the lunatic asylums in every Christian land. If it were not for the notions that fanatics have, that it is their duty to prevent their fellow men and women committing offences in the sight of a revengeful Deity, there would be, there could be no religious persecution and hatred among mankind. The desire to propitiate an angry God, and to secure everlasting happiness after death, has been the prolific cause of wars, and crusades, and inquisitions, and persecutions in every age of the Christian era.

The Atheist is necessarily a more genial member of society than a *consistent* Christian, as he is not anxious about his own "soul," and what is of much more importance to his fellow-man, he does not trouble himself about the souls of others. He concerns himself exclusively with the things of this life, of which he knows something, and may know more, the more he inquires; but of a supposed state after death, he can know nothing, and no man can tell him anything. Being profoundly conscious of this, the Atheist is in complete possession of himself, and shapes his destiny by the light of reason and common sense—a light that is a truer guide than the uncertain flicker of superstition and credulity.

A worship of the Unseen is declared to elevate the "soul," and give birth to "opulent phantasy," and that he who is without a Spiritual Ideal lacks grand emotions. The Atheist sees so much of this building castles in the air, which leads so often to fanaticism and persecution, that he prefers to remain on the solid earth, and erect structures of usefulness to mankind. No supposed "will of God" influences his actions, as it is a will-o'-the-wisp which as often leads men into the quagmire of blood, as into the verdant glades of love and gentleness. The vehement inculcators of a belief in a Supreme Head of the Universe, and who so hotly and blindly denounce Atheism, whether they be Deists, Theists, Trinitarians, or Pantheists, should be startled by the fact, that all the tyrannical rulers, warriors, inquisitors, and immoral and treacherous statesmen in Europe for nearly eighteen hundred years, have been believers in God and Immortality.

AUSTIN HOLYOAKE.

PANTHEISM.

BY Theism we mean the recognition of a principle apart from nature, independent of nature, yet moulding, regulating, and sustaining nature. This principle is supposed to be spiritual, and to be able to communicate to dead matter vital and organic energy. On the contrast between the spiritual and the material Theism is fond of dwelling. Both literally and substantially Atheism is simply the denial of Theism, but it is not the necessary rejection of a formative or procreant force in the universe, which many Atheists are the foremost to admit. The spiritual, whatever meaning may be attached to the word, Atheism consistently renounces and persistently denounces. That ascription to the universe itself of those attributes which the Theist limits to an infinite and spiritual principle is Pantheism, whereof, however, as of Theism and Atheism, there are numerous varieties. By way of distinction, I call the Pantheism in which I believe, and have long believed, Pantheism poetical and passionate. For Pantheism the distinction between the material and the spiritual is wholly meaningless. Pantheism propounds and defends the unity of substance, a unity carrying us into depths where the material and the spiritual lose their customary signification. Conscious substance, acting eternally and instinctively, such is the universe to the Pantheist, who everywhere beholds supreme order, but not in the rationalistic sense. All things, according to him, not merely flow from the substance conscious and One, but are essential portions thereof. He thinks that nature creates, not with plan or purpose, but from interior and irresistible necessity. Hence he takes a cosmical not an ethical view of the cosmos and all its relations; and instead of puzzling himself about Providence, he tries to identify himself to the utmost with the universal life. Of this universal life he does not pretend to know anything. It is to him an impenetrable mystery, whose common veil is form, whose higher veil is beauty, whose highest veil is symbol. Sympathising with the universal life, Pantheism sympathises with all its manifestations, with its minutest expressions, with its tiniest embodiments, and it finds nothing specially miraculous simply because it finds everything miraculous. Free from intellectual disdains, Pantheism is equally free from the ambition to solve problems. There are, in truth, no problems in the universe; it is only ethical Theism which encounters problems, and perplexes itself with them. One of the figments on which Pantheism makes war is the notion that man is ceaselessly progressive. The tides of life ebb and flow in human destinies as in the entire sum of existence, and they have no reference to remote results and final triumphs either in the development of mankind or in development generally. Nevertheless, though Pantheism scorns theories and abstractions, it is intensely idealistic. As nature is the symbol of symbols, so is she likewise the idealist of idealists, striving evermore toward the unattainable. As the son and adorer of nature, the Pantheist idealises his own being, idealises whatsoever comes within the sweep of his phantasy.

Next to the living universe, it is with the great Pantheistic philosophies, the great Pantheistic religions of olden days, and of Oriental climes, that he loves to hold converse. It is the hope of still sublimer Pantheistic philosophies, still sublimer Pantheistic religions, than those

of the past which cheers him. But while he is always willing to bear testimony to his faith, he is never inclined to take either a proselytising or a polemical attitude, knowing how little his puny efforts can either help or hinder. He is persuaded that the only demonstration of the Pantheistic evangel which he can give to his brethren is the nobleness and heroism of his own deeds. Democracy he views not as man's ultimate condition, but as the path to the Theocracy, for with the Theocracy man began, and to the Theocracy he must return. Pantheism at present is not much more than an aspiration. The war between Theism and Atheism must be fought out before there can be a magnificent and exuberant Pantheistic revival. So gross are the inconsistencies, so crass the imbecilities, so debasing the tendencies of Theism, that Atheism would have an easy victory over it if the European world had not been for two thousand years under the empire of Theistic influences. Theism must perish as slowly as Polytheism perished—perish from the assaults of Atheism, perish from its own exhaustion and corruption. The Polytheism of the Greeks and the Romans was an imperfect Pantheism. In its deification of the individual objects of nature it overlooked or did not comprehensively behold, as the Indian and Egyptian religions beheld, Nature the Mighty Mother herself. Pantheism revels in the illimitable; but art, in which the Romans, and especially the Greeks, excelled, is limitation and self-limitation. To say that Pantheism is the most joyous of creeds would not be enough to prove its superiority. Its disciples, however, deem it the truest of creeds, because the most natural. Having its birth in the fetishism of the savage, it ascends and ascends, it expands and expands, till the Pantheistic religions and the Pantheistic philosophies are as rich in symbol and suggestion as the universe itself. Logical Pantheisms, such as those of Spinoza and Hegel, are by no means attractive. To be fascinating Pantheism must wear a poetical garb, such a garb as Shelley could have given it, and in his gladder and grander moments really gave it; and it would not be wrong to call Shelley the laureate of Pantheism, for his professed Atheism was little more than a cry of anger and anguish or a caprice. Whoso lives poetically and rejoicingly in nature, venerates nature as holy, loyally submits to nature, evermore idealises nature, is substantially a Pantheist, even if he is regarded as an Atheist by others and by himself. However, the vast Pantheistic temple, the universe, is with its starry dome ever open, whether the worshippers there be many or few. WILLIAM MACCALL.

BRIEF BIOGRAPHIES.

JOHN STUART MILL, the Utilitarian philosopher, the author of the works on Political Economy, Logic, Liberty, Sir William Hamilton's Philosophy, Parliamentary Reform, Positivism, the Subjection of Women, and many other important contributions to the thought of our age, was born on May 20, 1806. His father, James Mill, was a friend and disciple of Jeremy Bentham and Ricardo, and was himself a powerful and original thinker. The care he bestowed upon the education and training of his son John bore fruit of which any parent might be proud. John Stuart Mill showed signs of the possession of genius at a very

early age, and ere he was eighteen became a clerk in the East India House, where he remained for thirty-five years, till the dissolution of "John Company." He rose to the most responsible position, and for years was known privately as the Director of the Directors of the East India Company. "While Mill was only a lad, Jeremy Bentham entrusted to him the preparation for the press, and the supplementary annotation, of his 'Rationale of Judicial Evidence.'" This was published in 1827, and was the first publicly acknowledged work of John Stuart Mill. As early as 1824, he took the lead in the London Debating Club, which included such men as George Grote, J. A. Roebuck, William Ellice, William Henry Prescott, two brothers Whitmore, and G. J. Graham. John Stuart Mill was one of the chief writers of the *Westminster Review* on its first appearance in 1824; he wrote in the *Jurist*, the *Monthly Repository*, the *Morning Chronicle*, and edited Sir William Molesworth's *London Review*. In 1844 he married Mrs. Taylor, a lady to whom he was passionately attached. She died Nov. 3, 1858, leaving no child by Mr. Mill. At the general election of 1865 Mr. Mill was returned as Member of Parliament for Westminster, and his career in St. Stephen's was noted for "the ability with which he adapted himself to the requirements of a philosophical politician as distinct from a political philosopher." He lost his seat at the election of 1868, and retired with much pleasure to his quiet studies at Avignon, in France, where he died on May 8, 1873, after only three days' attack of virulent erysipelas. He was buried by the side of his wife in the beautiful tomb which he had erected to her memory. In religion, John Stuart Mill was an extreme Freethinker, and in his works are to be found passages which none but the boldest dare write.

JEAN ANTOINE NICOLAS DE CARITAT, Marquis of Condorcet, one of France's purest, noblest, and greatest men, was descended from an ancient family in Dauphiny, and was born at Ribemont, in Picardy, on the 17th September, 1743. His remarkable mathematical talents made him famous at an early age, and attracted the notice of the celebrated D'Alembert, who introduced Condorcet to Voltaire, whose constant correspondent he became. D'Alembert and Condorcet paid a visit to Voltaire in 1770. After Voltaire's death, Condorcet published an edition of his works, and appended to it a valuable biography, which has often been consulted. With an ardent, loving, most generous soul, Condorcet had a frigid manner. His literary and scientific eminence led to his appointment as perpetual Secretary of the Academy of Sciences, and to his election as a Member of the French Academy. One of the most zealous champions of American freedom, one of the first to plead the cause of the negro slave, and foremost in all patriotic and philanthropic efforts, he could not fail to play a notable part in the French Revolution. As a member of the Legislative Assembly and of the National Convention, he in general acted with the Girondists; and when they fell, he fell with them. Proscribed, he found for some months a hiding-place in the house of a courageous woman, Madame Vernot. It was during those long, weary months that he wrote his striking "Sketch of a Historical Picture of the Progress of the Human Mind," and the "Counsels of a Father to a Daughter." Learning from the newspapers that death menaced all who sheltered or succoured proscribed persons, he left disguised the house of Madame Vernot; but he

was soon detected, and thrown into prison. On the 28th March, 1794, the morning after his apprehension, he was found dead in his dungeon. He had poisoned himself with a poison with which his distinguished brother-in-law, Cabanis, had furnished him, and which he kept in a ring. In 1807 Elisa de Condorcet, the daughter of this illustrious man, became the wife of General Arthur O'Connor, who had been one of the leaders of the United Irishmen, and who had sought refuge in France. He died in 1852, at the age of 85. Feargus O'Connor was his nephew.

DAVID HUME was born at Edinburgh on the 3rd April, 1711. Though descended from the noble family of Home or Hume, his father was not rich. His mother superintended his education, as his father had died early. She wished him to study law, to which, however, he had a great dislike. In 1734 he entered a merchant's office at Bristol. Speedily becoming disgusted, he went to France, where he spent three years in study. Soon after his return he published his first work, entitled "Treatise upon Human Nature." Its want of success deeply chagrined, but did not wholly discourage, him. In 1745 he became the Secretary or Companion of the young Marquis of Annandale, who was insane. This position he felt to be humiliating, though it led him on the road to fortune. On quitting it, he found a more agreeable situation as Secretary of General Sinclair, who, as Ambassador, took him with him to Vienna and Turin, after, through the influence of the clergy, Hume had been refused the Professorship of Moral Philosophy in the University of Edinburgh. Two years agreeably spent abroad were followed by a life of retirement in his mother's house at Ninewells. On his mother's death he took up his abode in Edinburgh, and was appointed Librarian of the Faculty of Advocates. The vast literary treasures thus placed at his disposal turned his attention in an entirely new direction, and the result was his "History of England," the first volume of which was published in 1754. In 1763 Hume went to Paris as Secretary of the Earl of Hertford, the English Ambassador. His fame as historian and philosopher, and his amiable character, made him a favourite in the most brilliant French society. From a generous wish to serve Jean Jacques Rousseau, Hume brought the Genevese Philosopher with him to England in 1766. But from his morbid mind and his susceptible temper, Rousseau behaved with a folly that looked like ingratitude. After accepting, in 1767, and occupying for a year or two a situation as Under Secretary of State, Hume finally retired to Edinburgh, where he died of chronic dysentery, on the 25th August, 1776.

JOSEPH PRIESTLEY was born at Fieldhead, near Leeds, on the 13th March, 1733. He studied Theology; was first a Calvinist, then an Arminian, then an Arian, and finally a Socinian. To the last, however, he continued to believe in the supernatural, and to regard the Christian dogma of the Resurrection as the only assurance of immortality. In 1755 he became the Minister of a small congregation at Needham Market, Suffolk; then of another at Nantwich, Cheshire. Ere long he was appointed a Professor in the Warrington Academy, which was under the management of Liberal Dissenters. It was while he resided at Warrington that his scientific investigations and his career as one of the most voluminous of authors began. He was, in 1766, elected a member of the Royal Society, London; and about the same time the degree of Doctor of Laws was conferred on him by the University of Edinburgh.

It was in 1772 that he commenced those great chemical discoveries which have made him so illustrious, but which, not he, but Lavoisier, carried to their consummation. In 1773, Lord Shelburne, afterwards first Marquis of Lansdowne, appointed Priestley his librarian, with a salary of £300 a year. He gave him, likewise, an annual sum for his scientific experiments. From some misunderstanding Priestley resigned his situation; but to show his esteem Lord Shelburne conferred on a man whom he much admired a pension of £150 a year. Priestley now chose Birmingham as his place of abode. Besides being Minister of one of the Unitarian Congregations, he continued and extended his many useful and benevolent labours. The French Revolution found a fervent response in his bosom. He took no pains to conceal his sympathy with that grand proclamation of human enfranchisement. This offended a Church and King mob, which in a riot which lasted three days, destroyed his library, his manuscripts, his scientific instruments, his collections, and burned his house. Three years after he sought refuge in America, choosing as his residence Northumberland, a small town of Pennsylvania. Honoured and revered by every one, and receiving special marks of regard from President Jefferson, he died at Northumberland on the 6th February, 1804.

DAVID FREDERICK STRAUSS was born at Ludwigsburg, in Wurtemberg, on the 27th January, 1808. After studying Theology, and holding one or two clerical offices, he went at the end of 1831 to Berlin, to acquaint himself with the Hegelian Philosophy, and to hear the famous Theologian, Schleiermacher. In 1832 he was appointed Private Tutor in the Theological Seminary at Tübingen. Full of Hegelian zeal, he likewise lectured on Philosophy in the Tübingen University. His striking and "epoch-making" work, the "Life of Jesus," was published in 1835. Perhaps no modern book has excited so much interest. or caused so much controversy. It substituted for all previous theories of the Gospel history the mythical theory, according to which the Evangelists were neither the ocular witnesses, nor even the contemporaries, of the career of Jesus, but the sincere and credulous chroniclers of a mythical tradition. The "Life of Jesus" was translated into French by Littré, and into English by Miss Evans, better known as George Eliot. When Strauss was chosen in 1848 by his native town as a candidate for the German Parliament, the influence of the orthodox ecclesiastics over the rural population prevented the election from being confirmed. Spite of this, Strauss was sent as Deputy by Ludwigsburg to the Diet of Wurtemberg; but, to the astonishment and annoyance of the electors, he took a somewhat Conservative attitude, and they expressed their discontent so vigorously that, in December, 1848, he withdrew from the Diet, to devote himself wholly to those labours for which he is better fitted than for political activity. His books have been numerous, and they have not all been of a theological or controversial kind. He has written some valuable biographies, including one of Ulrich von Hutten. Some years ago he put his "Life of Jesus" into a popular form. This also, like its more scientific predecessor, was translated into English, as has likewise been, under the title of "The Old Faith and the New," Strauss's most recent production, to which Mr. Gladstone called attention in a memorable speech at Liverpool, and in which Strauss takes a half-Atheistical, half-Pantheistical, and in the main negational, attitude.

DISTRIBUTION OF PERSONAL ESTATE OF INTESTATES.

(22 & 23 Charles II. c. 10; 29 Charles II. c. 30, and 1 James II. c. 17. The Customs of London and York, and other places having peculiar Customs, are now abolished, 19 & 20 Vic. c. 94.)

IF the intestate die, leaving wife and child, or children, his representatives take in the proportion following:—One-third to wife, rest to child or children; and if children are dead, then to their representatives (that is, their lineal descendants), except such child or children, not heirs-at-laws, who had estate by settlement of intestate, or were advanced by him in his lifetime, equal to other shares

Wife only—Half to wife, rest to next of kin in equal degree to intestate, or their legal representatives, or, if no next of kin, to the Crown.

No wife or child—All to next of kin and to their legal representatives.

No wife, but child, children, or representatives of them, whether such child or children by one or more wives—All to him, her, or them.

Children by two wives—Equally to all.

If no child, children, or representatives of them—All to next of kin in equal degree to intestate.

Child and grandchild by deceased child—Half to child, half to grandchild who takes by representation.

Husband—Whole to him.

Father, and brother or sister—Whole to father.

Mother, and brother or sister—Whole to them equally.

Wife, mother, brothers, sisters, and nieces—Half to wife, residue to mother, brothers, sisters, and nieces.

Wife and father—Half to wife and half to father.

Wife, mother, nephews, and nieces—Two-fourths to wife, one-fourth to mother, and other fourth to nephews and nieces.

Wife, brothers or sisters, and mother—Half to wife, half to brothers or sisters, and mother.

Mother, but no wife, child, father, brother, sister, nephew, or niece—The whole to mother (it being then out of the statute of 1 James II. c. 17).—*See Note* A.

Wife and mother—Half to wife, half to mother.

Brother or sister of whole blood, and brother or sister of half blood—Equally to both.

Posthumous brother or sister, and mother—Equally to both.

Posthumous brother or sister, and brother or sister born in lifetime of father—Equally to both.

Father's father and mother's mother—Equally to both.

Uncle or aunt's children, and brother or sister's grandchildren—Equally to all.

Grandmother, uncle or aunt—All to grandmother.

Two aunts, nephew, and niece—Equally to all.

Uncle and deceased uncle's child—All to uncle.

Uncle by mother's side, and deceased uncle or aunt's child—All to uncle.

Nephew by brother, and nephew by half-sister—Equally *per capita*.—*See Note* B.

Brother or sister's nephew or nieces—Where nephews and nieces taking *per stirpes*, and not *per capita*.—*See Note* C.

Nephew by deceased brother, and nephews and nieces by deceased sister—Each in equal shares *per capita*, and not *per stirpes*.

Brother and grandfather—Whole to brother.

Brother's grandson, and brother or sister's daughter—To daughter.

Brother and two aunts—To brother.

Brother and wife—Half to brother, half to wife.

Mother and brother—Equally.

Wife, mother, and children of a deceased brother (or sister)—Half to wife, a fourth to mother, and a fourth *per stirpes* to deceased brother's or sister's children.

Wife, brother, or sister, and children of a deceased brother or sister—Half to wife, one-fourth to brother or sister *per capita*, one-fourth to deceased brother's or sister's children *per stirpes*.

Brother or sister, and children of a deceased brother or sister—Half to brother or sister *per capita*, half to children of deceased brother or sister *per stirpes*.

Grandfather and brother—All to brother.

Note A.—By this statute, s. 7, "If, after the death of a father, any of his children shall die intestate, without wife or children, in the lifetime of the mother, every brother and sister, and the representatives of them, shall have an equal share with her."

Note B.—*Per capita* is where the claimant takes in his *own right*, and not as the representative of another; as, if the next of kin be three brothers of the intestate, *A*, *B*, and *C*, the effects are divided into three equal parts, one to each.

Note C.—*Per stirpes* is where persons take as *representatives;* as, if the deceased had three brothers, *A*, *B*, and *C*, and at his death one of them (say *A*) be dead, leaving children, and *B* and *C* be living, the effects shall be divided into three equal parts, of which *B* and *C* take one each, *per capita*, and the third part shall be equally divided among the children of *A*, who take his place *per stirpes*, as his representatives standing in his place.

FORM OF A WILL.—This is the last Will and Testament of me made this day of One thousand eight hundred and as follows. I give, devise, and bequeath all my messuages, lands, tenements, and hereditaments, and all my household furniture, ready money, money secured by life assurance, goods and chattels, and all other my real and personal estate and effects whatsoever and wheresoever, unto my dear wife her heirs, executors, administrators, and assigns, to and for her and their own absolute use and benefit according to the nature and quality thereof, respectively subject only to the payment of my just debts, funeral and testamentary expenses, and the charges of proving and registering this my will. And I appoint my said wife executor of this my will, and hereby revoke all other wills.

IN WITNESS whereof I have hereunto set my hand the day and year above written.

Signed, published, and acknowledged by the said as and for his last Will and Testament in the presence of us, who, in his presence and at his request, and in the presence of each other, have subscribed our names as witnesses.

IRISH LAWS AND IRISH REVENGE.

ARTHUR O'LEARY, Esq., of Raleigh, County Cork, was born in 1747, being descended from the O'Learys, Lords of Iveleary (in Irish *Ibh Laoghaire*, the O'Leary's county), now called Muskerry. Mr. O'Leary had a taste for a military life; but being a Roman Catholic, the laws of that day would not allow him to hold a commission in the English service. He therefore went abroad, and served in the Hungarian army; and on his return married Ellen, fifth daughter of Daniel O'Connell, Esq., of Derrynane (grandfather of the celebrated Daniel O'Connell), and settled down at Raleigh as a country gentleman. He possessed much personal property (the law not then permitting Catholics to hold real estates), and from his descent was looked up to by the peasantry as a sort of chief. This drew upon him the ill-will of some of his Protestant neighbours, who were of English descent. One of these gentlemen, named Morris, had a splendid stud of horses, on which he spared no expense, and of which he was very proud. In an evil hour for both, he backed a favourite racer against a horse belonging to Mr. O'Leary, betting heavily on the result. Mr. O'Leary's horse won, and Mr. Morris lost his temper. Words arose, when a brother Protestant reminded Mr. Morris that by the law of 7 Will. III. c. v., no Catholic was allowed to keep a horse of a value exceeding £5, and that a Protestant could claim any horse possessed by a Catholic if he offered him £5 for it. Mr. Morris immediately caught at the suggestion, and demanded Mr. O'Leary's racer. The latter gentleman, naturally enough, refused, saying that whatever the law might be, he would only part with the horse along with his life. Mr. Morris then obtained from the magistrates an order for Mr. O'Leary's arrest, for breaking the law by refusing to give up a valuable horse for £5. Mr. O'Leary resisted the warrant, and a detachment of soldiers was sent to his house. Just by his mansion they fell in with Mr. O'Leary and his servant, riding along the road well armed. Shots were exchanged, and Mr. O'Leary dropped from his saddle, shot through the brain. He was buried in the south-east angle of the nave of the ruined Kilcrea Friary, County Cork, where his tomb may be seen, with the following inscription :—

"Lo! Arthur O'Leary, generous, handsome, brave,
Slain in his bloom, lies in this humble grave.
Died May 4th, 1773; aged 26 years."

Mr. O'Leary left a younger brother, who was passionately attached to him. This gentleman determined to be revenged on Mr. Morris for the murder; but the latter was wary, and took lodgings in the city of Cork for safety. Mr. O'Leary went after him, and watched the house day after day, without caring for food or rest. At last, one evening, he saw Mr. Morris standing alone at the open window. He immediately ran and fetched a gun he had close at hand, and, returning, fired at Mr. Morris, mortally wounding him in the side. Mr. O'Leary then fled to America, where he lived many years, and ended his days peacefully.

THE LAST OF A NOBLE (?) RACE.

THE Mohuns were a Norman family, who accompanied the bastard of Normandy in his invasion of England, in 1066, and obtained, in addition to large estates, the title of Baron Mohun of Dunster; and one of them figured among the first batch of Knights of the Garter, on the foundation of that Order by Edward III. On his death, without male issue, the title fell into abeyance, but a descendant of one branch of the family obtained a baronetcy, and his son was elevated to the peerage, as Baron Mohun of Okehampton, county Devon.

His descendant, Charles, fifth Baron Mohun, was a choice specimen of aristocratic blackguardism. While still a very young man, he had for an intimate friend a certain Captain Hill. The latter fell in love with an actress named Mrs. Bracegirdle, and, rightly or wrongly, got it into his head that a married actor, named Mountford, was her favoured lover. Finding his offers of marriage rejected, Hill determined to carry off the lady, and, on December 9, 1691, accompanied by Lord Mohun and a party of soldiers, waylaid Mrs. Bracegirdle as she came out of a house in Drury Lane, opposite Craven Buildings, where she had been to supper. An uproar ensued, and the neighbours rescued the lady from her assailants. Mohun and Hill, however, followed her home to her house in Howard Street, Strand, and then waited in the open street,

sword in hand, till Mountford, who lived close by in Norfolk Street, arrived, on which Captain Hill instantly ran the young actor through the body, and killed him on the spot; Lord Mohun then changed coats with his friend, and aided him to escape. Lord Mohun was tried before the House of Lords, in Westminster Hall, for the murder, on January 31, 1692, and of course acquitted. On March 29, 1699, he was again tried for murder, before the peers. He had been drinking deep on the midnight of Saturday, till early on Sunday, October 30, 1698, in company with the Earl of Warwick (whom Addison sent for on his deathbed to see how a Christian could die), and Captains Coote, Dockwra, French, and James. They quarrelled over their wine at the Greyhound Tavern, Strand, and then proceeded in Sedan chairs to Leicester Square, where they fought in the dark, three against three, and Captain Coote was killed. Lord Mohun was again acquitted, and on leaving the bar, promised to amend his ways. Being, however, it is supposed, set on by the Whigs, who wanted to get rid of the Duke of Hamilton, he, while drunk, insulted and then challenged that nobleman. A meeting was arranged, and Mohun and his second, General Macartney, having spent the Saturday night in a brothel, met the Duke and his second, Colonel Hamilton, the next morning, Sunday, November 15, 1712, in the Ring, Hyde Park. All four fought with swords; Mohun was killed on the spot, after wounding the Duke, and the latter was treacherously stabbed while supported by his second. Mohun was twice married, but having no children his title became extinct, and he was thus *the last of his race.*

A POET'S WIFE.

THE loving and beloved wife of Tom Moore, the Irish bard, closed her life's career at Sloperton Cottage, Devizes, Wiltshire, a spot endeared to her by every tender recollection. I shall not easily forget (says "The Old Actress") the sensation created when I was quite a girl at a little gossipping, but somewhat literary, party when the marriage of Moore with Miss Dyke was announced..

"Moore," said they, "has married a *dancer* from the Dublin stage! What can he expect, and what will be the result of such an union?" The answer is obvious, he received unmixed the love and devotion he expected, and the result was that domestic happiness which was his comfort through life and his solace in the hour of death. From his social and musical qualifications, the company of Moore was eagerly sought. The visits of the late Marquis of Lansdowne were frequent at Sloperton Cottage. The poet's intimate friend, Earl Russell, has given his written testimony to the worth of his wife; a higher could scarcely be attained. With both these noblemen Mrs. Moore shared the esteem bestowed upon her husband. His biographer writes:—

"The fate of Addison, with his Countess Dowager, holding out no encouragement for the ambitious love of Mr. Moore, he wisely and happily allowed his good taste to regulate his choice in a wife, and married Miss Dyke, a lady of great personal beauty, most amiable disposition, and accomplished manners, with whom and his children he has enjoyed a life of enviable domestic happiness."

Moore was from his childhood fond of acting. Once during his holidays he played Patrick *(Poor Soldier)*, and Harlequin afterwards. In maturer years he joined the members of the Private Theatre at Kilkenny. Mr. Becher, afterwards Sir William, who married the celebrated Miss O'Neil, was a member of the same society. On one occasion O'Keefe's comedy of *Wild Oats* was represented, in which the future husband of the great actress personated Harry Thunder, and the poet Sim in the same piece. In the course of the evening Moore recited his "Melologue on National Music." It was described as "a beautiful composition, his voice to a degree musical, his accent pure, his elocution articulate, and his manner simple, spirited, and feeling." This performance was on October 17th, 1810. On October 1st, 1811, they had announced "Gentlemen's plays for the Charitable Institutions of the City," on which occasion was represented the tragedy of *Coriolanus*. Mr. Becher acted Coriolanus, and Miss Dyke, afterwards Mrs. Moore, the insignificant character of Valeria. The farce was *Fortune's Frolic*, when the poet represented with great success Robin Roughhead, the ploughman lord. On this last occasion it is believed that Moore was first introduced to his wife, although he had many previous opportunities of seeing and admiring her at Dublin. Their courtship could not have been of long duration, for some time in the succeeding year they were married.

After recording the blameless and exemplary life of Mrs. Moore, who can venture

to assert that virtue and modesty are incompatible with the profession of a public performer? Although this prejudice has died out in a great degree among the magnates of the land, it still lingers with the little great, who fear poets lest they should have no family antecedents, and the actresses because they *are* actresses.

Mrs. Moore was not the only dancer who had married (as the phrase goes) and retired into private life; of these ladies their best biography is that afterwards they were scarcely known beyond their own immediate circle.

LORD BYRON'S DAUGHTER.

IN the year 1853, the Lady Ada Augusta, "sole daughter of Byron's house and heart," expired, after a lingering illness, at No. 6, Great Cumberland Place. She was born in 1816, at the noble poet's town residence, 122, Piccadilly, and was, like her illustrious father, in the 37th year of her age when she died.

"My daughter, with thy name this song began.
My daughter, with thy name thus much shall end.
I see thee not; I hear thee not; but none
Can be so wrapt in thee. Thou art the friend
To whom the shadows of far years extend:
Albeit my brow thou never should'st behold,
My voice shall with thy future visions blend,
And reach into thy heart when mine is cold—
A token and a tone even from thy father's mould.
"To aid thy mind's development; to watch
Thy dawn of nobler joys: to sit and see
Almost thy very growth; to view thee catch
Knowledge of objects, wonders yet to thee;
To hold thee lightly on a gentle knee,
And print on thy soft cheek a parent's kiss;
This, it would seem, was not reserved for me,
Yet this was in my nature.
"The child of love, though born in bitterness,
And nurtured in convulsions; of thy sire
These were the elements:.....but thy fire
Shall be more tempered, and thy hope far higher.
Sweet be thy cradled slumbers!" *Childe Harold*, III.

Writing to Mr. Murray from Venice, Feb. 2, 1818, Byron says:—"I have a great love for little Ada, and I look forward to her as the pillar of my old age, should I ever reach that desolate period, which I hope not."

From Bologna, 7th June, 1819, he again writes:—"I have not heard of my little Ada, the Electra of my Mycenæ, but there will come a day of reckoning, even should I not live to see it."

From Ravenna, 8th Oct., 1820:—"If you turn over the pages of the Huntingdon peerage case, you will learn how common was the name of Ada under the Plantagenets. I found it in my own pedigree in the reigns of John and Henry."

Pisa, 17th Nov., 1821:—"I have to acknowledge the receipt of a lock of Ada's hair, which is soft and pretty, and nearly as dark as mine was at twelve."

On the 8th July, 1835, the poet's daughter was united to Lord King, subsequently (in 1838) created Earl of Lovelace, a connection by which the lineage of John Locke was blended with that of Byron. Much of the interest which attaches to the daughters of Milton and Shakspere was felt in the deceased lady wherever the English language is spoken. Highly gifted, and endowed with a large share of her father's vivid temperament, she delighted in intellectual as well as benevolent and kindly pursuits, one of her most intimate and prized confidants having been for many years that intelligent judge of female excellence, Mrs. Jameson. To that lady's pen we should refer the public for a true appreciation of her character.

THE SABBATH.—"But the seventh day is the Sabbath of the Lord thy God."—(Deut. v. 14). Sunday, say the Christians, is God's day of rest; Monday, say the Greeks; Tuesday, say the Persians; Wednesday, say the Assyrians; Thursday, the Egyptians; Friday, the Turks; Saturday, the Jews. When does God rest?

WHENCE MISS BURDETT COUTTS DERIVED HER WEALTH.

A CHARMING writer in *The Era*, who used to sign herself "The Old Actress," a few years ago gave the following interesting sketch of a member of the dramatic profession, whose career was singularly happy and prosperous :—

To the list of theatrical ladies who have married Peers, may be added the late Duchess of St. Albans, Miss Mellon, of Drury Lane Theatre, distinguished alike for generosity and charity, as during her last season her gifts of warm winter cloaks and coats for the *employés* of the Theatre will evince. Miss Mellon had not greatly risen in popularity until the production of Tobin's *Honeymoon*. In this comedy she was the original Volante, and gained in it "golden opinions :" indeed, it completely stamped her fame in the estimation of the London public. Previously she had been received into the family of Thomas Coutts, the banker, and became with them a general favourite. On the decease of his wife the rich banker married Harriet Mellon; at his death he left her the whole of his immense wealth; inserting not more than five lines in the document which was his will, he declared he wished her to dispose of his property as she thought best, knowing that she would act more liberally towards his family than he would himself. He was right in his conclusions; to the whole of the family she behaved in the most munificent manner, and dealt his riches with an unsparing hand.

It is the penalty of rank and wealth to excite envy, especially when elevated from a humble sphere. After Mrs. Coutts became Duchess of St. Albans she was assailed by the shafts of ridicule and slander, but they fell harmless. Though she was many years the Duke's senior, they lived in the most perfect harmony, and he ever treated her with respect; yet it may reasonably be supposed that the Duke wished for wealth and the lady sighed for rank. I do not wish to draw a veil over her failings, although from a personal knowledge, which some might call friendship, I may be supposed to be tender of them; in short, I knew the Duchess, and when a child was much in her society, yet the only failing in her character which I could discern and have since observed was a love of display. She was, indeed, the very soul of mirth and good humour, and might be personified by Milton's "Laughter holding both his sides." When she appeared at Court she was said to be "one blaze of jewels;" indeed, the quantity and brilliancy of her diamonds eclipsed every lady of rank in the assemblage. The Duchess delighted in *fêtes*, and was proud to number among her guests members of the Royal Family. Holly Lodge, at Highgate, was the scene of her festivities, and she herself saw that the poor of its neighbourhood "gathered up the fragments that nothing was lost." She was exceedingly apt in quotations and a clever punster. That the application of the following anecdote may be understood, I must remark that in complexion she was a brunette :—

A person once said to her, "Why, Miss Mellon, how stout you are. She answered, "Yes, *Brown* Stout! and instead of a Mellon, large enough for a *pumpkin*."

She said to a gentleman at dessert, who offered her fruit, "Now, pray don't make that inevitable compliment, and bad pun, which always comes to me with dessert, 'That you will take a *peach*, although you would infinitely prefer a *Mellon*.' I assure you it is kept ready set up in type, on purpose to make me an after-dinner speech."

She was fond of alluding to her former profession, and said, when arrayed in Court costume for her first presentation, as she beheld herself in the glass, "Bless me, what with feathers, spangles, train, and lappets, I shall certainly begin to act when I am presented. How surprised they will be if I begin. Do I, to the life, appear a Duchess? Oh, I shall be quite disappointed if I do not get a good reception."

It is well known that the Duchess of St. Albans bequeathed the greater part of her wealth to the daughter of Sir Francis Burdett, who was always her favourite. She remarked, "They might well name her Angela, for her disposition is indeed angelic."

The Duchess, in her will, stipulated that Miss Burdett should assume the name of Coutts, thus evincing her respect and gratitude to the source from whence her riches flowed.

How munificently Miss Burdett Coutts dispenses the wealth she has obtained is too well known to be detailed; but while churches are reared and public institutions are upheld and encouraged, comparatively few are aware of the genial charity that dispenses itself in private, and sheds a sunshine on many a lowly home, when clouds alone had lowered.

FATHER PROUT.

WHEN "Father Prout" died a year or two back, his name, as a matter of course, became familiar to a reading public, much enlarged since the days when he made his fame. Among the biographical notices that appeared in the press, the following (slightly abridged from the *Pall Mall Gazette)* is perhaps the most interesting :—

Many of our readers must have remarked, passing in and out of the reading-room of Galignani's Library, of late years, a figure singular enough to attract a glance of curiosity even in Paris. The figure we mean was that of a little elderly man, with an intellectual head, and whose keen bluish eyes had a queer way of looking up sharply over the rims of his spectacles. His garb was ecclesiastical in its general character, but, above all, was the garb of one very little careful of appearances ; for if his shirt happened to be white, it seldom boasted buttons, and there were many days when both whiteness and buttons were wanting to it. Francis Mahony, commonly called Father Prout, was no common man either in genius or expression. Many elements met in him, as in a *mayonnaise,* to make a piquant mixture. He was a Jesuit and a humourist ; a priest and a Bohemian ; a scholar and a journalist; a wag and a song writer ; a Cork man familiar to everybody in Rome ; a Roman Catholic ecclesiastic well known in the convivial clubs of London. The Sacred College knew all about him, and he bandied innumerable repartees with Douglas Jerrold. Such a man ought not to pass away, even were he not a celebrated man, without some estimate being attempted of what he did in the world.

The very variety and many-sidedness of Father Prout's life make it difficult to fix its details, much less to fix them in their proper chronological order. He belonged to a respectable and substantial family in Cork, many of whom lie under the Spire of Shandon, whose bells he has celebrated in the happiest of his lyrics, and was born early in the century. He was educated for the priesthood by the Jesuits, chiefly in France. He was at their seminaries of St. Acheul and Montrouge, and under the priests in the Rue de Sèvres. That his talents were early remarked we know from a book published by a great enemy of the Order in 1826. In this work, "Les Jésuites Modernes," where sketches are given of many notable Jesuits old and young of that day, a paragraph is devoted to "O'Mahoni, né en Irlande." It contains one passage which used to amuse poor Prout to the last, by its absurdity as a prediction of his career. "Le jeune O'Mahoni," says the writer, "deviendra plus insensible et plus cruel encore que les inquisiteurs les plus endurcis de Saragosse et de Valence." The notion of an inquisitor smoking in the cigar divan, or taking an oyster in the Strand, tickled his fancy hugely, and he wrote himself down in an autograph before us—"Frank Mahony *de Saragosse.*" The Order of Jesus has hatched many an egg—Voltaire for one—the chick from which was by no means a bird to its taste. Frank Mahony proved another of those eggs. But he always acknowledged his literary obligations to them, and repaid them in the excellent essay on "Literature and the Jesuits," reprinted from *Fraser's Magazine,* in his "Reliques of Father Prout." "Where did you get your wonderful *familiarity* with Latin?" a friend asked him. "From the Jesuits," he said, "where we lived in an element of it." But though Mahony went through his course in France and at Rome, and became priest, and served in different places—Switzerland and (we believe) Ireland included—Nature had intended him—as she intended the priest Erasmus—for a man of letters. The irresistible gravitation with which the press draws to it, in its headquarters of London, the men, however diverse, whom it requires, from all scenes and regions of life, is a striking phenomenon both morally and picturesquely. He may be a Scotch schoolmaster, or a midshipman on the South American station, or a student of the Propaganda, or an officer in a West India regiment, or a Manchester bagman—the great power will have him, if he be due to her, some day. So Frank Mahony obeyed the law, and while still a young man—in 1834—was enrolled among the *Fraserians.* They formed a brilliant group, and are sketched to the life by the pencil of Maclise, in the second edition of the "Prout Reliques" (1860). A vigorous Cork man, Dr. Maginn, full of wit and literature and pugnacity, presides. The grey hairs of Coleridge are seen near the classic face of Lockhart. Frank Mahony is one of the juniors there, as Thackeray himself was, and the quick expression of Mahony's Irish lineaments and eye still lived in them in his old age.

Mahony brought to that company talents and attainments, not indeed equal to those of the highest men there, but far above those of some of them, and such as at any time must have made him distinguished. He had vivacious fanciful wit of the best Hibernian kind, somewhat extravagant occasionally, so that an epigram here and

there suggests to you a potato with a sprinkle of Attic salt on it, but still brilliant and coloured with poetry, as wit like the Theodore Hook kind so rarely is. He had a pleasant lyric vein akin to this; and a clever volatile shrewdness, very real in substance, however apparently light from its agility of movement. His continental experience had added modern languages to his classical learning, and given him a taste for multifarious translation, for pouring poetic thought backwards and forwards from old vessels into new—from ancient amphora into modern cask, from modern cask into ancient amphora. To give effect to these various gifts, he bethought himself an excellent idea—of embodying and personifying them in a dramatic or artistic figure. His choice of such a figure was naturally determined by his birth and education. He became "Father Prout," parish priest of Watergrasshill, not far from Cork; and the account he gives of this imaginary personage is highly characteristic of his opinions. "He was one of that race of priests now unfortunately extinct, or very nearly so, like the old breed of wolf-dogs in the island: I allude to those of his order who were educated abroad before the French Revolution, and had imbibed from associating with the polished and high-bred clergy of the old Gallican Church a loftier range of thought and a superior delicacy of sentiment," The pastor of Watergrasshill is a scholar, of course; Mahony could not bear a half-lettered clergy like—extremes meet—those of Scotland or of Maynooth. Accordingly, he could fairly attribute to Father Prout all the essays, rich with various reading, in which he poured out the hoards of his own youth, and all the translations which made so pleasant a part of the same series. These "Reliques of Father Prout" were commenced in *Fraser's Magazine* in the spring of 1834; collected into volumes in 1836; and reprinted with additions in 1860. They form light reading of the very best kind, and quite unlike much of the trash, equally destitute of real thought or of literature, which has been popular since. It is not only that the fun is mingled with learning, but the learning is mingled with fun; and the "Rogueries of Tom Moore," with all its license of comedy, is scarcely more amusing than the "Literature and the Jesuits," which is nevertheless an admirable summary of the claims of the Order on that ground. There is genuine humour in the Father's pretending that Moore had stolen his "Lesbia hath a beaming eye" from "an old Latin song of my own which I made when a boy, smitten with the charms of an Irish milkmaid, who crossed by the hedge-school occasionally, and who used to distract my attention from 'Corderius' and 'Erasmi Colloquia'"—an assertion which he backs up by such instances of plagiarism as the following:—

"Lesbia vestes auro graves
Fert et gemmis juxta normam,
Gratiæ sed eheu! sauves
Cinctam reliquêre formam."

"Lesbia hath a robe of gold,
But all so tight the nymph hath laced it,
Not a charm in beauty's mould
Presumes to stay where Nature placed it."

The "Rogueries of Tom Moore" contains the delightful song, "The Bells of Shandon," which has a real vein of tenderness in it, and which Mahony used to sing himself not without feeling. Those bells rang, too, at the christening of Captain Shandon, of "Pendennis," who evidently derived his name from them. Of the translations which form so large a part of the "Reliques," one of the best is that of the "Grenier" of Béranger, whom Prout ranked among the moderns as high as he ranked Horace among the ancients.

For some years Father Prout's headquarters were in London, but he was frequently abroad. During a short time he held a position in Malta, and in the troublous period which followed the Revolution of 1848, he wrote admirable letters from Rome to the *Daily News*. The last period of his life was spent in Paris, his correspondence from which to the *Globe* was, as already hinted, always eminently readable and worth reading. He was a keen observer. He was no bigot in politics any more than in Church matters, and the common sense of every subject—with a slight play of humour moving over it—was what he delighted to set forth. He became less cynical and caustic, and not more so, with advancing age. Under all his odd abruptness and quaint vein of satire, a natural kindliness was visible. And probably no man with whom he was brought into contact, friendly or otherwise, but will hear with satisfaction that a sister of his blood and a priest of his faith cheered the deathbed of the lonely old wit and scholar, and helped to make his last hours pass tranquilly away.

DOUGLAS JERROLD'S WIT.

THE *Athenæum* some time ago said :—Whatever faults Douglas Jerrold may have had in his life—we believe the worst was his biting tongue—were forgiven and forgotten at his death. Only the best of him is remembered—his warm and generous heart, and his sharp and funny sayings.

His place among the wits of our time is clear enough. He had less frolic than Theodore Hook, less elaborate humour than Sydney Smith, less quibble and quaintness than Thomas Hood. But he surpassed all these in intellectual flash and strength. Not one pun, we have heard, is to be found in his writings. His wit stood nearer to poetic fancy than to broad humour. The exquisite confusion of his tipsy gentleman, who, after scraping the door for an hour with the latch-key, leans back, and exclaims, "By Jove! some scoundrel has stolen—stolen—the keyhole!" comes as near farce as any of his illustrations. His celebrated definition of *dog*matism as "*puppy*ism come to maturity" looks like a happy pun, but is something far more deep and philosophic. Between this, however, and such fancies as his description of Australia—"A land so fat that if you tickle it with a straw, it laughs with a harvest"—the distance is not great. In his earlier time, before age and success had mellowed him to his best, he was sometimes accused of ill-nature—a charge which he vehemently resented, and which seemed only ludicrous to those privileged with his friendship. To folly, pretence, and assumption he gave no quarter, though in a fair fight; and some of those who tried lances with him long remembered his home thrust. We may give two instances without offence: for the combatants are all gone from the scene. One of those playwrights who occupied Old Drury, under the French, against whom he waged ceaseless war of epigram, was describing himself as suffering from fever of the brain. "Courage, my good fellow," said Jerrold, "there is no foundation for the fact." When the flight of Guizot and Louis Philippe from Paris was the fresh talk of London, a writer of no great parts was abusing the revolution, and pitying Guizot. "You see," he observed, "Guizot and I are both historians—we row in the same boat." "Ay, ay," says Jerrold; "but not with the same sculls." Yet such personal encounters were but the play of the panther. No man ever used such powers with greater gentleness. Indeed, to speak the plain truth, his fault, as a man—if it be a fault—was a too great tenderness of heart. He never could say "No." His purse (when he had a purse) was at every man's service, as were also his time, his pen, and his influence in the world. If he possessed a shilling, somebody would get sixpence of it from him. He had a lending look, of which many took advantage. The first time he ever saw Tom Dibden, that worthy gentleman and song-writer said to him: "Youngster, have you sufficient confidence in me to lend me a guinea?" "Oh, yes," said the author of "Black-Eyed Susan," "I have all the confidence, but I haven't the guinea."

Jerrold was an excessively nervous man, and on the first representation of any of his pieces suffered indescribable torments. A brother dramatist (remarkable for his successful specimens of "fair adaptation or imitation" from the French), on one such occasion, sought to rally the trembling scribe, by stating that he himself never felt any nervousness on the first production of his own pieces. "Oh, my boy," said Douglas, "but then you are always so sure of success. Your pieces have all been tried before."

He asked me, one day, in the green-room of the Haymarket, what could be John Oxenford's motive in translating "Tartuffe," when there already existed an English version of the play (meaning "The Hypocrite"), with which the puplic were very well satisfied. I told him I supposed the piece had been "done to order."

"Yes," he said, "that must be it; and I have no doubt that it will be done to a good many orders."

A specimen of the genus "swell" entered the room, and introduced himself to Jerrold. His excuse for that liberty was, mutual acquaintance with an actress, more remarkable for her beauty and talents than for—well, than for other recommendations.

The swell said: "I believe you know a very particular friend of mine—Mrs.—— ?

"I have met with an actress of that name," Jerrold replied; "but she cannot be the very particular friend you allude to."

"Pardon me; it is the same person."

"Pardon me; the lady I speak of is not very particular."

One of Jerrold's last hits was at Prince Albert. Speaking of Constantine, and the flying visit that he made to England, Jerrold says he went to thank Prince Albert for the private information he gave the Russians during the Crimean War!

TRUE FREEDOM.

A TYRANT needeth not a throne
To win the hated name.
Who ruleth not his household well
May share the despot's shame.
Who tramples down of slaves but one,
Or gives a needless sting,
No matter be his title great,
Or he be one of small estate,
Or master, lord, or king.

The husband loving not his wife,
Parent to child unkind ;
Who shuns his home for brutal joys
To suit a brutish mind.
Whoever harms a living thing,
Whate'er may be it's name—
The ass that bears its daily toil,
Or meanest worm that crawls the soil,
Must own the tyrant's name.

When peace prevails in every home,
When kindred love is found,
And each to all shall feel the tie
Brother to brothers bound.
When none shall dare a deed to do
Which others' wrongs may be,
But each shall govern well his heart,
And shun himself the tyrant's part,
Then will mankind be free.

R. KEMP PHILP.

SPECIMENS OF RELIGIOUS INTOLERANCE.

JOHN KNOX, in his "Appellation," speaks as follows : "I say it is not only lawful to punish to the death such as labour to subvert the true religion, but the magistrates and people are bound to do so unless they will provoke the wrath of God against themselves."

In 1572 the two Houses of Convocation implored Elizabeth to put Mary Queen of Scots to death, alleging, among other reasons, that she had endeavoured to seduce God's people to idolatry, and that according to the Old Testament all who did so should be put to death.

In the Churchwarden's book of Allhallows Staining, London, is the following entry : "1587 Pd to the ringers the 9th February for joye of ye execution of ye Queene of Scotts, 00 ,, 01 ,, 00."

Conrad of Heresbach, who lived in the early part of the sixteenth century, tells us that a monk, while preaching, gave utterance to the following : "They have invented a new language, which they call Greek ; you must be carefully on your guard against it ; it is the mother of all heresy. I observe in the hands of many persons a book written in that language, and which they call the New Testament. It is a book full of daggers and poison. As to the Hebrew, my brethren, it is certain that whoever learns it becomes immediately a Jew."

The following we take from Lecky's masterly "History of Rationalism :"—

From the very moment the Church obtained civil power under Constantine, the general principle of coercion was admitted and acted upon both against the Jews, the heretics, and the Pagans.

The right of the civil magistrate to punish heresy was maintained by the Helvetic, Scottish, Belgic, and Saxon Confessions. Luther, in reply to Philip of Hesse, distinctly asserted it. Calvin, Beza, and Jurien all wrote books on the lawfulness of persecution.

In all cases where faith is concerned, the first thing necessary is to fix the boundary between faith and reason, for I find that all sects, where reason will help them, make use of it gladly, but when it fails them cry out : "This is matter of faith, and above reason !"

ELECTIONEERING IN 1832.

CAPTAIN GRONOW, in his "Recollections," informs us that, at the dissolution of Parliament, Lord Yarborough asked him to stand as candidate for Grimsby, promising him his support on condition that he would not *bribe* the electors. Gronow consented, and, with Mr. Henry Hobhouse, entered the field as Liberals against Captain Harris and Mr. Shelley, two Tories. On the second day of the election one of Captain Gronow's supporters said to him: "There are four persons of great influence to whom you must give £100 a piece. If you don't come in, I will engage to return the amount to you myself; and if you refuse to give the money, you are quite sure to be beaten;" and on the Captain's refusal, added: "Then the consequences be upon your own head." The Liberals were defeated, and the Tories won the day. Lord Yarborough then, at the cost of many thousand pounds, brought in a petition, and unseated Harris and Shelley. A new election took place. Gronow, however, did not try again there; but at the next election put up for Stafford, determined to use bribery this time. On the morning after his arrival several hundred electors assembled under his windows and cheered, and then their spokesman said: "Now, Gronow, my old boy, we like what we have heard about you, your principles, and that sort of thing; we will therefore all vote for you if—." Here every man in the crowd slapped his breeches pocket, and the speaker went on: "You know what we mean, old fellow? If not—you understand—you won't do for Stafford." Captain Gronow agreed, and adds: "I set to work to bribe every man, woman, and child in the ancient borough of Stafford. I engaged numerous agents, opened all the public-houses which were not already taken by my opponents, gave suppers every night to my supporters, kissed all their wives and children, drank their health in every sort of abominable mixture, and secured my return against great local interest.....I sat during the whole of the first Reform Parliament for Stafford, but was beaten at the next general election by the long purse of Mr. Holyoake, now Sir Francis Holyoake Goodricke, Bart. Mr. Bonham, the whipper-in of the Tory party, told me some years after this time that Mr. Holyoake obtained his baronetcy from Sir Robert Peel *for having succeeded in beating me on this occasion.*"

CURIOUS LETTER BY CHARLES LAMB.

A VERY entertaining volume was published by Messrs. Edmonston and Douglas, entitled "Gossip about Letters and Letter-Writers," written by Mr. George Seton, M.A., which contained the following quaint effusion from the pen of Charles Lamb, addressed to Mr. P. G. Patmore. When it is remembered that Lamb was originally intended for the Church, the reader will be able to judge how far "the fold" would have been strengthened by the addition of such a promising "sheep."

CHARLES LAMB TO P. G. PATMORE.

DEAR P.—I am so poorly! I have been to a funeral, where I made a pun, to the consternation of the rest of the mourners. And we had wine. I can't describe to you the howl which the widow set up at proper intervals. Dash could, for it was not unlike what he makes.

The letter I sent you was one directed to the care of E. White, India House, for Mrs. Hazlitt. *Which* Mrs. Hazlitt I don't yet know, but A. has taken it to France on speculation. Really it is embarrassing. There is Mrs. present H., Mrs. late H., and Mrs. John H., and to which of these three Mrs. Wigginses it appertains I don't know. I wanted to open it, but it's transportation.

I am sorry you are plagued about your book. I would strongly recommend you to take for one story Massinger's "Old Law." It is exquisite. I can think of no other.

Dash is frightful this morning. He whines and stands up on his hind legs. He misses Becky, who is gone to town. I took him to Barnet the other day, and he couldn't eat his victuals after it. Pray God his intellects be not slipping.

Mary is gone out for some soles. I suppose it's no use to ask you to come and partake of 'em; else there's a steam-vessel.

I am doing a tragi-comedy in two acts, and have got on tolerably; but it will be refused, or worse. I never had luck with anything my name was put to.

Oh, I am so poorly! I *waked* it at my cousin's, the bookbinder's, who is now with God; or if he is not, it's no fault of mine.

We hope the Frank wines do not disagree with Mrs. Patmore. By the way, I like her.

Did you ever taste frogs? Get them, if you can. They are like little Lilliput rabbits, only a thought nicer.

Christ, how sick I am!—not of the world, but of the widow's shrub. She's sworn under £6,000, but I think she perjured herself. She howls in E *la*, and I comfort her in B flat. You understand music?

If you haven't got Massinger, you have nothing to do but go to the first bibliothèque you can light upon at Boulogne, and ask for it (Gifford's edition), and if they haven't got it, you can have "Athalie," par Monsieur Racine, and make the best of it. But that "Old Law" is delicious.

"No shrimps." (That's in answer to Mary's question about how the soles are to be done.)

I am uncertain where this *wandering* letter may reach you. What you mean by Poste Restante, God knows. Do you mean I must pay the postage? So I do, to Dover.

We had a merry passage with the widow at the Commons. She was howling—part howling and part giving directions to the proctor—when crash! down went my sister through a crazy chair, and made the clerks grin, and I grinned, and the widow tittered—*and then I knew that she was not inconsolable.* Mary was more frightened than hurt.

THE INFLUENCE OF ROYAL EXAMPLE.

LORD BARRYMORE was an intimate friend of the Prince Regent (afterwards George IV.). He was a member of the Four-in Hand Club, and Captain Gronow says of him in his "Last Recollections:" "If there had been a competitive examination, the prize of which would be given to the most proficient in slang and vulgar phraseology, it would have been safe to back his Lordship as the winner against the most foul-mouthed of costermongers, for the way he blackguarded his servants for the misadjustment of a strap was horrifying." Captain Gronow goes on to say: "I have heard a host of crimes attributed to his Lordship," and speaks of an "impression that the profligate life led by his Royal Highness and those admitted to his intimacy was such as to make it a matter of wonder that such scandalous scenes of debauchery could be permitted in a country like ours—indeed, his acquaintance with the Prince ruined Lord Barrymore both in mind, body, and estate. While participating in the Regent's excesses, he had bound himself to do his bidding, however palpably iniquitous it might be; and when he was discarded, in accordance with that Prince's habit of treating his favourites, he left Carlton House ruined in health and reputation. Lord Barrymore was during his last years a martyr to the gout, and other diseases; and on his deathbed he was haunted by the recollection of what he had been, and the thought of what he might have become—indeed, the last scene of his profligate life, when tortured by the inward reproaches of his accusing conscience, was harrowing in the extreme."

SPANISH ENIGMAS.

WHO is the nimble old man who has four stations, each forming twelve other dwellings, and who brings to all the passengers more pangs than joys?—The Year.

Who is the woman, sad, calm, and retiring, who possesses neither body nor soul, who is always clothed in black, and who is beloved by none but the wicked?—Night.

Who are the two beautiful ladies that move when they are born, who without seeing each other see us, appreciate us, and give us the sentiment of existence?—The Pupils of the Eyes.

Who is the great Lord born of the earth, who reigns during peace and war, who gives to some a great value, and whose absence buries others?—Money.

They say that I am fickle, they say that I am slow and light, that I rob the poor and the horseman like a great brigand, that I am an old runner.—Time.

Who is that unfortunate being whom summer brings forth trembling, simple, heedless, winged, so amorous of light that he dies from eagerly seeking it?—The Butterfly.

In summer I am as much cherished as in winter I am abhorred; in summer I am sought for with a tender care, and preserved, and receive blessings.—Ice.

MATTERS PERTAINING TO RELIGION AND RELIGIOUS PROFESSORS.

NOT long since, in London, in the Strand, in the window of a high-class bookseller, we had noticed for a long time a card with the superscription "Anima Christi," and bearing a large red cross, and on either side thereof certain petitions, of which the following are samples:—"Soul of Christ sanctify me. Body of Christ save me. Blood of Christ inebriate me. Water from the side of Christ wash me. O good Jesus hear me. Within Thy wounds hide me." This sort of worship *may* be superior to the lowest form of fetichism in Negro Africa, but we certainly cannot see the superiority. And this stuff comes from what is comically called the High Church! A manly style of prayer for a manly people these ejaculations, which were probably suspired by some hysterical, semi-delirious girl pining in chlorosis and religious low fever. Indeed the High Church in general appears to abound with symptoms of mental and moral green sickness. It is thus interesting, poor thing, which is more than can be said of the Low Church, that coarse and vulgar marketwoman, with her gross animal life and furious spiritual patter.

When Miles Coverdale, the celebrated Reformer, printed his translation of the Bible at Zurich, in 1535, he introduced the names of Henry VIII. and Anne Boleyn in the dedication; but as between the dates of the printing and publication, Henry had put poor Anne to death, and married Jane Seymour the next day, the pious Coverdale, to curry favour with the monster, printed the letter "J." for Jane, over the letters, *already printed*, composing the name of Anne.

During the Protectorate of Cromwell, Dr. Castell published his Polyglot Bible. As Cromwell had patronised the work, allowing the paper to be imported duty free, &c., the work was dedicated to him, and he was mentioned with peculiar respect in the preface; but when Charles II. ascended the throne, Dr. Castell (says D'Israeli, in his "Curiosities of Literature") "cancelled the two last leaves, and supplied their places with three others, which softened down the Republican strains, and blotted Oliver's name out of the book of life!" D'Israeli also tells us that, in his dedication, "A Welsh parson made an apology to James I. for preferring the Deity—to his Majesty!"

> For Faith and Virtue are within
> Prohibited degrees of kin,
> And therefore no true saint allows
> They should be suffered to espouse.—*Butler.*

Lord Macaulay used to relate, that once when in India he arrived late and very much fatigued at a clergyman's bungalow. After supper his host said: "Mr. Macaulay, I positively cannot let you retire till you state your opinion as to the Number of the Beast." The historian adds: "I answered on the spot, 'I have no doubt as to what was foreshadowed by that mystic number—the British House of Commons! The numbers elected (658), the three clerks at the table, the serjeant-at-arms, and the deputy serjeant, the librarian, and the two doorkeepers, making 666,' and I rushed to my couch."

About 1813 flourished a Calvinistic Baptist preacher named Hart, who was so good a preacher and so loose a liver that a friend once said to him: "Mr. Hart, when I hear you in the pulpit, I wish you were never out of it; when I see you out of it, I wish you were never in it."—*Crabb Robinson's Diary.*

In "Twelve Years' Military Adventure," written by an officer of the Royal Engineers, the writer, complaining of the little attention paid to religious matters by Europeans in India, says, speaking of the East India Company's chaplains, that these reverend gentlemen were "in general less calculated to lead the stray sheep into the fold than to drive them out of it. One of these pious ministers was a notorious bruiser, and another, whom I well recollect, and who, by the bye, swore like a trooper, being one day asked to tiffin and a rubber of whist, delivered his reluctant excuses by saying, 'he had a d——d soldier to bury.'"

On the matter of Church I am not going to make any boast. That awful subject lies between a man and his conscience. I have known men of lax faith pure and just in their lives, as I have known very loud professing Christians loose in their morality, and hard and unjust in their dealings.—"*Denis Duval*," *by W. M. Thackeray.*

Accustomed to see men of every character die under every possible circumstance, he had come to the conclusion that the "safety of a man's soul could by no possibility be inferred from his death-bed temper. The vast majority, good or bad, died in peace: why not let them die so?"—*Rev. Charles Kingsley.*

"As long as liberty of conscience is withheld, as long as no reform takes place in religion, political liberty is out of the question. The cause of nationality and of liberty is one with religion, and for the revolution to effect any good, it must secure at once national, political, and religious liberty."—*Orsini.*

"Here one is at a loss which to admire most, the mad insolence and daring impiety of the clergy, or the gross stupidity and wretched abjectness of the laity; one in thus imposing, and the other in being imposed upon."—*Tindal.*

Lilly, in the history of his life and times, says that the Rev. W. Bredon, Vicar of Thornton, in Buckinghamshire, was so fond of smoking, that when he had no tobacco he cut the church bell ropes and smoked them.

To inflame the people against Mary Queen of Scots and Mary Queen of England, who were both Catholics, John Knox wrote a book called "First Blast of the Trumpet against the Monstrous Regiment [*i.e.*, government] of Women." In it he maintained that the rule of a woman was "repugnant to nature, a contumely to God, a thing most contrarious to his revealed will and approved ordinance, and finally the subversion of all equity and justice." When, however, Elizabeth, who was a Protestant, ascended the English throne, Knox, who wanted her assistance to destroy his own unhappy sovereign, pretended to Elizabeth and to Cecil, that she (Elizabeth) "was an exception from the general rule; that her whole life had been a miracle, which had proved that she had been chosen by God; that the office, which was unlawful to other women, was lawful to her; and that on these grounds he was ready to obey and maintain her authority." His friend Goodman, who had also written against female rule, made two recantations to please Elizabeth. She, however, never forgave Knox, would not allow his name to appear in any correspondence, and was long before she would allow Goodman to visit England.

Heaven grant the man some noble work;
For, rest his soul! he'd rather be
Genteelly damned beside a duke,
Than saved in vulgar company.

Pierre Duchatel, in a funeral oration on Francis I., published in 1547, took upon himself to affirm, that the soul of the king had gone direct to Paradise. This passing over purgatory gave offence to the doctors of the Sorbonne, who sent a deputation to warn Duchatel of his error. The prelate being absent, one of his friends received them, and in reply said gaily: "Be not uneasy, gentlemen; every one knows that the late king, my master, never stopped long in any one place, however agreeable. Supposing, then, that he went to purgatory, be assured that his stay would be very short." This pleasantry disarmed the severity of the doctors, and the affair went no further.

The witty Dominican monk Bocco had a great dislike to tobacco, and when once preaching to a crowd of Spanish sailors he astonished them by telling them that there were no Spanish saints in heaven. A few, he said, had been admitted, but they smoked so many cigars that they made the Holy Virgin sick, and St. Peter set his wits to work to get them out. At length he proclaimed that a bull fight was to be held outside the gates of Paradise. Thereupon every Spanish saint, without exception, ran off to see the fight, and St. Peter immediately closed the gates, and took care never to admit another Spaniard.

"Religion is a superstition in fashion, and superstition is a religion out of fashion."—*Hobbes.*

A certain clergyman repudiates the received idea that the blessed have music in Paradise. He declares that his choir has given him so much trouble on earth that the idea of music in the world to come is wholly repugnant to his notions of eternal peace and rest.

Of Sir Sampson Gideon, a rich Jew broker in the reign of George the Second, Horace Walpole relates that he was one of the principal buyers of his father's pictures at Houghton, after Sir Robert's death, whereat the dainty bachelor of Strawberry Hill was greatly scandalised. Gideon died in 1762, and twenty-seven years thereafter, 1789, his son was created an Irish peer under the title of Baron Eardley of Spaulding. Old Sampson Gideon bred his children as Christians. Walpole tells this irreverent story of him. He had a mind to know what proficiency his son had made in his new religion. "I began," he says, "and asked him who made him? He said 'God.' I then asked him who redeemed him? He replied very readily, 'Christ.' Well, then, continued old Gideon, 'I was at the end of my interrogatories, and I did not know what other question to put to him. At last I said, 'Who gave you that hat?' 'The Holy Ghost,' said the boy."

MEMORANDA.

A WEEKLY RETURN OF WORK IN BIRMINGHAM.—A week's work in Birmingham, in its aggregate results, is something wonderful. It comprises the fabrication of fourteen millions of pens, six thousand bedsteads, seven thousand guns, three hundred millions of cut nails, one hundred millions of buttons, one thousand saddles, five millions of copper or bronze coins, twenty thousand pairs of spectacles, six tons of papier maché ware, £30,000 worth of jewellery, four thousand miles of iron and steel wire, ten tons of pins, five tons of hair-pins, hooks and eyes, and eyelets, one hundred and thirty thousand gross of wood screws, five hundred tons of nuts, screw-bolts, spikes, and rivets, fifty tons of wrought-iron hinges, three hundred and fifty miles' length of wax for vestas, forty tons of refined metal, forty tons of German silver, one thousand dozens of fenders, three thousand five hundred bellows, a thousand roasting jacks, one hundred and fifty sewing machines, eight hundred tons of brass and copper wares, besides an almost endless multitude of miscellaneous articles, of which no statistics can be given, but which, like those enumerated, find employment for hundreds and thousands of busy hands, and are destined to supply the manifold wants of humanity from China to Peru.—*The Engineer.*

THE OCTOPUS.—Mr. Henry Lee, F.L.S., consulting naturalist to the Brighton Aquarium, writes: "I have often been asked whether an octopus of the ordinary size can really be dangerous to bathers? Victor Hugo's description of it, in his *Travailleurs de la Mer*, which brought it into fashion, and surrounded it with ghastly horrors, is, of course, highly wrought and much exaggerated. But the holding power of its numerous suckers is enormous. It is almost impossible forcibly to detach it from its adhesion to a rock or the flat bottom of a tank without tearing apart its strong tough arms; and, if one happened to affix some of these to the leg of a swimmer while the others held firmly to a rock, I doubt if the man could disengage himself from it by mere strength before being exhausted. Fortunately, it can be made to relax its hold by grasping it tightly round the 'throat,' if I may so call it; and the knowledge of this may be useful. To have the long, cold, clammy arms of an octopus writhing and twining about one's wrist and hand, and fixing its hundreds of sucking cups all over them, gives a singularly unpleasant sensation—the kind of feeling most persons would experience on grasping a handful of lively snakes. I find that the capability of suction does not cease with the death of the animal, which shows that the vacuum is mechanically produced."

MORTALITY AND INCREASE OF POPULATION IN LONDON IN 1872.—In his annual report, the Registrar-General states that London, within its widest boundary, has now upwards of 4,000,000, and had in the middle of 1872, within the limits of the health returns, 3,311,298 inhabitants. The estimated increase of population was 44,839. The average mortality of the year was 21 per 1,000, and the Registrar-General explains the disappointment that may be felt that the figure does not descend, as it ought, below 20, by the fact that much of the water supply of the metropolis is still drawn from the Thames.

FOUR of the English counties at the Census of 1871 had a population of more than a million—viz., Lancashire, 2,819,495; Middlesex, 2,539,765; Yorkshire, 2,436,355; and Surrey, 1,091,635.

EUROPEAN MARRIAGE STATISTICS.—In Hungary, the number of individuals who marry is 72 per 1,000 each year; in England, 64; in Denmark, 59; in France, 57, the city of Paris showing 53; in the Netherlands, 52; in Belgium, 43; in Norway, 36. Widowers indulge in second marriages three or four times as often as widows. For example, in England there are 60 marriages of widowers against 21 of widows; in Belgium there are 48 to 16; in France, 40 to 12.

OUT of £200,000,000 annually earned by the working classes, the enormous sum of £75,000,000 is spent on spirituous liquors alone.

THE total income of all the old endowments left in the City for the poor, and now used to give a costly education to the middle classes, would, it is estimated, be "sufficient for the maintenance and education of all the pauper children of London, and leave a large balance beyond it for the purpose of erecting and maintaining school buildings."

AT the Glasgow Industrial Schools each boy costs £13 7s. per year, at Clewer Orphanage £19, at the Chichester training ship £15, while the metropolitan ratepayers pay for children at Anerley £23, at Plashet £25, and at Hanwell £29. In Manchester each child costs the parish 6s. 4d. a week, at Leeds 9s. 2d.; but children boarded out can be supported at an average cost of 4s. each.

THE "FIVE ALLS."—The Five Alls was at one time a very common tavern-sign in England. It consisted of five human figures, each accompanied by a motto. The first was a king, in full regalia, with the legend, "I govern all;" the second, a bishop in pontificals, with the motto, "I pray for all;" the third, a lawyer in his gown, with the motto, "I plead for all;" the fourth, a soldier in regimentals, with the motto, "I fight for all;" and the fifth, a poor countryman with scythe and rake, having for motto, "I pay for all."

ON January 8th, 1821, Mr. Huddy, Postmaster of Lismore, in the ninety-seventh year of his age, travelled for a wager from Lismore to Fermoy in a Dungarvan oyster tub, drawn by a pig, a badger, two cats, a goose, and a hedgehog. He wore a large red night cap, and carried a pig-driver's whip and a cow's horn.

CURIOUS STORY OF A LADY.—The churchyard of Tewin, in Hertfordshire, is a spot of some interest to the curious, from the fact of its being the resting-place of the mortal remains of Lady Anne Grimstone. The "old wife's tale" of the neighbourhood is to the effect that the said Lady Anne Grimstone was an Atheist, without a shadow of belief in the Deity; and that so firm was her belief in the non-existence of God, that at her death-bed her last words were to the effect that if God existed seven elm-trees would grow out of her tombstone. Whether such words were used, and in such a manner, it is impossible to determine; but, whether the tale be correct or not, seven elm-trees have sprung up through the solid tomb, and have broken away the solid masonry in all directions, making the reading of the inscription a difficult and almost impossible feat. The iron railings that surrounded the monument are in many places firmly imbedded in the trunks of the trees. The numerous names carved in all available parts of the trunks attest the number of visitors curiosity has drawn to the spot. The trees are each distinct and separate, and, notwithstanding the strangeness of the locality, appear to thrive well. Many suppositions to account for their growth have been started, but some are of so improbable a nature that the country people still cling to their favourite old story of Lady Anne's Atheism.

THE DULNESS OF GREAT MEN.—Descartes, the famous mathematician and philosopher; La Fontaine, celebrated for his witty fables; Buffon, the great naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was so dull in society that his friend said of him, after an interview: "I must go and read his tales to recompense myself for the weariness of hearing him." As to Corneille, the great dramatist of France, he was completely lost in society—so absent and embarrassed that he wrote of himself a witty couplet, importing that he was never intelligible but through the mouth of another. Wit, on paper, seems to be something widely different from that play of words in conversation, which, while it sparkles, dies; for Charles II., the wittiest monarch that ever sat on the English throne, was so charmed with the humour of "Hudibras," that he caused himself to be introduced in the character of a private gentleman to Butler, its author. The witty king found the author a very dull companion; and was of opinion, with many others, that so stupid a fellow could never have written so clever a book. Addison, whose classic elegance was considered the model of style, was shy and absent in society, preserving, even before a single stranger, stiff and dignified silence. In conversation, Dante was taciturn and satirical. Gray or Alfieri seldom talked or smiled. Rousseau was remarkably trite in conversation—not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable when much pressed by talk of others.

SMUGGLING LACE.—Ladies of rank were stopped in their chairs in Fleet Street or Covent Garden, and relieved by the officers of the Customs of French lace to which they could not show a satisfactory title. Even ladies, when walking, had their mittens cut off their hands, if supposed of French manufacture; and a poor woman was stopped with a quartern loaf in her hands, which, when examined, contained £200 worth of lace inside the crust. In 1767, an officer of the Customs seized £400 worth of Flanders lace artfully concealed in the hollow of a ship's buoy. Even his Grace the Duke of Devonshire was, after death, poked into at Dover with a stick, to the disgust of his servants, to make sure that he was real. Forty years, indeed, before that the body of a deceased clergyman was found to have been replaced by a bulk of Flanders lace of immense value. The smugglers had cut away the trunk from the head and hands and feet, and removed it; and the discovery of this trick caused the ignominious treatment of the body of the Duke of Devonshire. Nevertheless the High Sheriff of Westminster ran comfortably £6,000 worth of French lace in the coffin of Bishop Atterbury, who died in Paris, when he was brought over, counting, probably, on a dead bishop inspiring more awe than a deceased duke.—*Quarterly Review.*

BURNS AND HIS MAUSOLEUM IN DUMFRIES CEMETERY.—A group in marble, which represents with the same vulgar fidelity a ploughman, a plough, and a goddess in tartan, is, to our taste, of the grotesque in art. It may, indeed, appeal to the eye in a certain sense; but how it can appeal to the heart we are puzzled to understand. Upon the whole, if this monument were the only cause of digging up the poet's remains, we may well exclaim, as Shakspere did in writing his own epitaph, with an eye, doubtless, to such desecration—

"Blessed be the man that spares these stones,
And curst be he that moves my bones."

Such frivolities as are comprehended in this mausoleum are not the sort of artistic conceptions we should expect to meet with at such a tomb, unless, indeed, it were to distract our attention and disturb the play of our higher emotions; for we need scarcely say that few persons can stand on that green turf and not recall with feelings of regret and sadness the melancholy life, and almost miserable death, of the greatest lyrical poet of modern Europe. That he was a Scotchman, in our opinion, was an accident, of which his country may be proud. But he certainly owed very little to his country! No man who has read the agonising letter which he wrote to his publisher on his deathbed, imploring him, for God's sake, to send him five pounds—and to send it at once, if he would save him from the horrors of a gaol,—can resist the impulse to bestow a warm imprecation on such cold-blooded ingratitude as the poet experienced at the hands of his countrymen. His sad history has been admirably summed up by Hazlitt in one sentence:—"Robert Burns, whom nature made immortal, and the Scottish nobility an exciseman!" Even as an exciseman, it is good to know that he fulfilled the duties faithfully; but this ground we will not tread.—*Builder.*

AWKWARD SLIPS OF THE PEN.—General Taylor immortalised himself by perpetrating one of the grandest bulls on record, in which he attained what a certain temporary professor calls "a perfection hardly to be surpassed." In his presidential address he announced to the American Congress that the United States were at peace with all the world, and continued to cherish relations of amity towards the rest of mankind. Much simpler was the blunder of an English officer during the Indian Mutiny, who informed the public that, thanks to the prompt measures of Colonel Edwards, the sepoys at Fort Machison "were all unarmed and taken aback, and, being called upon, laid down their arms." There was nothing very astonishing in an Irish paper stating that Robespierre "left no children behind him except a brother, who was killed at the same time;" but it was startling to have an English journal assure us that her Majesty Queen Victoria was "the last person to wear another man's crown." Addison lays it down as a maxim that when a nation abounds in physicians it grows thin of people. Filibuster Henninpen seems to have agreed with the essayist, or would hardly have informed General Walker, in one of his despatches, that "Drs. Rice and Wolfe died of the cholera, and Dr. Lindley sickened, after which the health of the camp visibly improved." Intentionally or not, the stout-hearted soldier suggests that the best way of getting rid of the cholera is to make short work of the doctors. Among the obituary notices in a weekly paper, there appeared the name of a certain publican, with the following eulogium attached to it: "He was greatly esteemed for his strict probity and steady conduct through life, he having been a subscriber to the *Sunday Times* from the first number." This is a worthy pendent to Miss Hawkins's story of the undertaker writing to the Corporation of London, "I am desired to inform the Court of Aldermen that Mr. Alderman Gill died last night, by order of Mrs. Gill;" and not far short, in point of absurdity, is Madame Tussaud's announcement of the exhibition of the effigy of the notorious Palmer, "who was executed at Stafford, with two hundred other celebrities." The modern fashion of naming florists' flowers must be held responsible for the very dubious paragraph we extract from a gardening paper: "Mrs. Legge will be looked after; she may not be so certain as some, but she was nevertheless very fine in the early part of the season. Lady Popham is useful, one of the old-fashioned build, not quite round in the outline, but makes up well.—*Chambers's Journal.*

NEW YORK has 101,883 scholars to rather over 1,000,000 of inhabitants. These children receive their instruction from 2,765 masters (*i.e.*, one teacher to every thirty-six pupils); and the educational budget amounts to very nearly £700,000, or £7 for each child.

THE resident population of the United Kingdom in the middle of 1872 was estimated at 31,858,933; that of England and Wales amounting to 23,074,600; of Scotland, to 3,397,625; and of Ireland, to 5,386,708.

WISE SAYINGS OF WISE MEN.

YOU do not say well, friend, if you think that a man, who is even of the least value, ought to take into account the risk of life or death, and ought not to consider alone when he performs any action, whether he is acting justly or unjustly, and the part of a good man or bad man.—*Socrates:* "Apology."

For no one knows but that death is the greatest of all goods to man; but men fear it, as if they well knew that it is the greatest of evils.—*Ibid.*

Vice, indeed, can never know both itself and virtue; but virtue, where the moral temper is gradually instructed, will attain to a scientific knowledge both of itself and of depravity.—*Plato:* "Republic."

My heritage how rich and great!
Time is my field to cultivate.—*Goethe.*

How can one learn to know himself? Never by reflection, but indeed by action. Try to do your duty, and you will forthwith know what is in you. But what is your duty? The demand of the day.—*Ibid.*

If I know my relation to myself and the outer world, I call this truth. And thus each can have his own truth, and it is yet always the same.—*Ibid.*

There is but one temple in the world, and that is the human body. Nothing is holier than this high form. Bowing to man is a homage to this revelation in the flesh. We touch heaven in touching a human body.—*Novalis.*

The highest and purest is the most common, the most intelligible; therefore elementary geometry is higher than the high geometry. The harder and more complicated a science becomes, the more derivative, impure, and adulterate is it.—*Ibid.*

When the character of the given problem is insolubility, we solve it in proving it insoluble.—*Ibid.*

So long as there are heroes and cowards there will be a nobility.—*Ibid.*

That which does not make a man worse than he was, also does not make his life worse, nor does it harm him either from without or from within.—*M. Aurelius Antoninus.*

Everything harmonises with me, which is harmonious to thee, O Universe. Nothing for me is too early or too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return.—*Ibid.*

He who has seen present things has seen all, both everything which has taken place from all eternity and everything which will be for time without end; for all things are of one kin and of one form.—*Ibid.*

That which is not good for the swarm neither is it good for the bee.—*Ibid.*

It is very possible to be a divine man and to be recognised as such by no one.—*Ibid.*

Let people talk: stand firm as a tower, which never bends its crest to the blowing of the winds.—*Dante.*

Whilst striving to show that nature does nothing in vain, that is, nothing which is not for the use of man, men have, however, done nothing but proclaim that nature and the gods were as foolish as themselves.—*Spinoza:* "Ethics."

And thus it comes that he who inquires into the true causes of miracles and prodigies, and who admires the harmony of natural things as a person of knowledge and understanding, and not as a simpleton, is everywhere proclaimed an Infidel and impious person.—*Ibid.*

Our greatest glory consists not in never falling, but in rising every time we fall.

An active life is the best guardian of virtue, and the greatest preservative of health.

"Don't shiver over last year's snow." In other words, don't shiver over troubles past.

A lady sometimes keeps charms upon her watch guard; but it is more important that she keep watch and guard upon her charms.

Liberty will not descend to people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.

There are truths which some men despise, because they have not examined them, and which they will not examine because they despise them.

Inquietude of mind cannot be prevented without first eradicating all your inclinations and passions, the winds and tide that preserve the great ocean of human life from perpetual st

SOMETHING TO LAUGH ABOUT.

"WORDSWORTH," said Charles Lamb, "one day told me that he considered Shakspere greatly overrated. 'There is,' said he, 'an immensity of trick in all Shakspere wrote, and people are taken by it. Now, if I had a mind, I could write exactly like Shakspere.' So you see," proceeded Charles Lamb quietly, "it was only the mind that was wanting!"

"My brudders," said a waggish coloured man to a crowd, "in all affliction, in all ob your troubles, dar is one place where you can always find sympathy." "Whar? whar?" shouted several of his hearers. "In de dictionary," he replied, rolling his eyes skyward.

A popular essayist says: "Perhaps the great triumph of all moral writing, including sermons, is that at least they have produced some sweet and innocent sleep."

Swift said the reason a certain university was a learned place was that most persons took some learning thither, and few brought any away with them, so it accumulated.

"Who are the peacemakers?" asked a young Sunday-school teacher of her class of boys. "The police," quickly replied one of the lads.

The following weather rhymes are from our comic contemporary, the *Hornet*:—

"Dirty days hath September,
April, June, and November:
From January up to May
The rain it raineth every day.

All the rest have thirty-one
Without a blessed gleam of sun.
And if any of them had two-and-thirty,
They'd be just as wet and twice as dirty."

"That's a very stupid brute of yours, John," said a Scotch minister to one of his parishioners, a peat-dealer, who drove his merchandise from door to door in a small cart drawn by a donkey. "I never see you but the creature is braying." "Eh, sir," said the peat-dealer, "ye ken the heart's warm when friends meet."

During the time that the late Sir Robert Peel was Premier, Lady Jane Peel was in the habit of pasting on a screen all the articles which appeared in the newspapers opposed to him. "There is nothing very singular in that," remarked Peel; "it is but the duty of every good wife to screen her husband's faults."

One who knows how it is herself "lets off" the following:—"When a young lady is being kissed by her lover, what newspapers may she be supposed to have in her mind? Certainly no *Spectators* and no *Observers*, but as many *Times* as you like."

A well known lecturer classifies his audience as follows:—The "still-attentives," the "quick-responsives," the "hard-to-lifts," the "won't-applauds," and the "get-up-and-go-outs."

Overpaid one hundred dollars on a cheque by a bank, the Georgia negro who received them at once returned the money. The local paper says this is another evidence that the race can never be civilised.

The following Bible riddle is ingenious:—Two died who were never born; two born that never died; two spake that never laughed. Answer: Adam and Eve, Enoch and Elijah, Christ and Balaam's ass.

One who has actually tried it says that, although there are three scruples in a drachm, the more drams one takes the fewer scruples one has.

"You," said a French Legitimist to a Republican, "support a principle which it is easy to establish, but which can't last; while we support one which would last, but which we can't establish."

It is as difficult for a fat man to go through the eye of a needle, as it is for a camel to enter the kingdom of heaven!

The Scotchman's prayer: "Oh, Lord! if there is a Lord, save my soul, if I have a soul."

A little girl asked her mother: "Have angels wings?" The unsuspecting mamma, full of memories of pictures and traditions, answered: "Certainly they have." Straightway young inquisitive sprung her trap: "Then why did they want a ladder to get down to Jacob?" Mamma answered that young inquisitive's bedtime was at hand.

A Mr. Douglas, of Cavers, Roxburghshire, one day walking in Cavers churchyard, saw a stonemason cutting the figure of an angel on a tombstone, the spirit being represented with a large flowing periwig, as was then the fashion. "In the name of wonder," cried Mr. Douglas, "who ever saw an angel with a wig?" "And in the name of wonder," answered the sculptor, "who ever saw an angel *without one?*"

CIVIL CEREMONIES.

MARRIAGE is now a civil contract, and is just as legal as that entered into at Church. In every town in Great Britain there are duly appointed Registrars of Marriages. Persons wishing to marry have to give twenty-one days' notice to the Registrar of the respective parishes in which they have resided not less than fifteen days ; but if both reside in one parish, of course one notice is sufficient. On the day appointed for the marriage, the man and woman, with their witnesses, attend the Registrar's Office, and after the reading of a few words, the register is signed, and the ceremony is complete. The fees, including certificate, are 9s. 7d. If persons wish to be married out of the parish in which they reside, they can do so on payment of £1.

NAMING OF INFANTS.—An infant should be registered within six weeks after birth. No fee is payable ; but after forty-two days a fee of 7s. 6d. is chargeable. The Registrar of Births and Deaths is distinct from the Registrar of Marriages, and there is generally one in every parish. Even if the child is "christened" in a church, it must be registered all the same, or it is not legally named, the Church Service being simply a religious formality, and not regarded as anything else in the eyes of the State.

DEATH AND BURIAL.—Notice should be given of deaths to the Registrar, with a certificate of the cause from the doctor who attended the patient. Let this be done early, that the undertaker may have a certificate from the Registrar to give to the cemetery authorities, as without it burial cannot take place. In nearly all cemeteries there is a part called "unconsecrated," in which all persons who object to the Church Service can bury their relatives or friends, and supply their own "Minister." In the "consecrated" part you must have the ordained clergyman. Freethinkers will find in the "Secularists' Manual of Songs and Ceremonies," issued by Austin and Co., services suitable for each of the above momentous events in life, designed to supersede the religious ceremonies to which Freethinkers object.

LOCAL SOCIETIES,

AND NAMES OF SECRETARIES AND INDIVIDUAL SECULARISTS WITH WHOM PERSONS AT A DISTANCE MAY COMMUNICATE.

METROPOLITAN.

New Hall of Science, 142, Old-street, City-road.—Every Sunday evening for lectures. Commence—winter at 7 ; summer at 7.30.—R. O. Smith, Manager.

United Secularists' Propagandist Society—Alternate Monday evenings, at the Perseverance Hall, Goldsmith's-row, Hackney-road, E.—A. W. Frow, Secretary, 42, Queen's Head-street, Islington, N. *Stratford Branch*—Sunday mornings at 11 during the summer months, opposite Tanner's Wharf, in the High-street. James Dooley, Secretary, 20, Maryland-street, Leytonstone-road. There are also branch meetings at Chelsea Bridge on Sunday afternoons at 5 during the summer.

Eleusis Club, 180, King's-road, Chelsea—Sunday evenings, winter months at 7 ; summer months at 8. During the few weeks of midsummer the lectures, &c., do not commence till 8.30. *N. R.* supplied by Benjamin Mason, 22, Marlboro'-road, and Thomas Newman, 84, College-street, Chelsea.

London Patriotic Society's Club and Institute, 37a, Clerkenwell-green—Lectures and discussions on Sunday evenings at 8.30.—J. C. Patrick, Hon. Sec.

Mutual Land, Emigration, and Co-operative Colonisation Company (Limited)—Incorporated April 13th, 1869—Public meetings explanatory of the objects and principles of this Company are held at its Office, in the large room on the first floor, at the Eclectic Hall, 18, Denmark-street, Soho, W.C., every Sunday evening at 8.30. Business meetings are also held at the above place every Wednesday evening from 8 till 10, when shareholders are enrolled and any information given. Chairman, C. Murray ; Financial Secretary, H. Cowing ; Cor. Sec., J. F. Murray ; Assist. Sec., A. Days.

North London Secular Society—Every Sunday morning under the Midland Railway Bridges, Pancras-road. Treasurer, J. Palmer ; Collector, T. Tracey ; Secretary, Mr. Jackson, 27, Charlotte-street, Caledonian-street. *N. R.* supplied by J. Fagan, bookseller to the Society, 1, Vittoria-street, Barnsbury-road.

London Dialectical Society, 1, Adam-street, Adelphi—First and third Wednesday in the month at 8 p.m. Fred. A. Ford, hon. sec.

Advanced Unitarian Church, adjoining the Gower-street station—Every Sunday evening at 7.30. W. J. Antill, Sec., 46, Judd-street, W.C. *N. R.* sold in the hall.

Positivist School, 19, Chapel-street, Bedford-row, W.C.—Sunday mornings at 11.15, and evenings at 7. Free historical lecture, Tuesdays at 4 p.m.

Minerva Club, 3, Margaret-street, Haggerstone, E.—Sunday evenings at 8, to which members are privileged to introduce a friend. R. Gale, Chairman of the Committee.

Hackney Secularist Association—Sunday evenings at 7.30, at the Perseverance Hall, Goldsmith's-row, Hackney-road. All communications to Mr. R. High, 2, Orchard-terrace, Pembury-grove, Lower Clapton, E.

South London Secular Society, 132, Blackfriars road—Committee every Wednesday evening at 9. Sundays at 7.30.

St. Paul's-road Chapel, Camden Town—Sunday evenings at 7. Mr. M. D. Conway.

South Place Chapel, opposite the Moorgate-street Station, E.C.—Sunday mornings at 11.15. Mr. M. D. Conway.

Tower Hamlets Radical Electoral Committee—Formed for the purpose of watching over Imperial, School Board, and Parochial Elections. First Tuesday in every month at the York Minster, Philpot-street, Mile End Old Town, E.—G. Richardson, Secretary.

Tower Hamlets Radical Association—Wednesday evenings at the Mercers' Arms, Belgrave-street, Stepney, E. Mr. Timpson, General Sec., and Mr. J. F. Haines, Cor. Sec., 211, Mile End-road.

Brentford Free Discussion Class—Every alternate Monday at 8, at the British Workman, High-street. Admission One Penny. T. Fildes, Secretary, 3, Windmill-road.

Land and Labour League—Weekly meetings of the Council every Monday evening at 8.30, at Mr. Weston's, 80, Whitecross-street.

Mile End Branch of the Land and Labour League, Sidney Arms, Sidney-street, Mile End, E.—Sunday evenings at 7.30. Valentin Hirschbeal, Secretary, 13, Luke-street, Mile End New Town.

PROVINCIAL.

Aberdeen—Sunday mornings at 11.30, at 33, Wyndywynd. K. Murray, Sec., 62, Skene-street. *N. R.* supplied by Middleton, Skene-square; Russell, Broad-street.

Bedlington—Sunday evenings at 6.30, at the Howard Hotel. G. Steel, Secretary. *N. R.* and all Freethought works supplied by C. and J. Carr, Bedlington; R. Dodds, Bedlington Station.

Birmingham Secular Club and Institute, St. George's Hall, Upper Dean-street—Persons wishing to become members must be proposed by an existing member; terms 8s. per annum. Open from 10 a.m. to 11 p.m. Lectures every Sunday evening at 7. President, J. Morris; Treasurer, W. Rudhall; Secretary, E. Burns; Assistant Secretary, G. Gosling; Librarian, G. Sedgwick. Freethought literature supplied on the premises. *National Reformer* and *Secular Chronicle* supplied by Aston, Smallbrook-street; Alger, Duddeston-row; Harris, Stafford-street; Jackson, Hill-st.; Myers, Hurst-st.; Preston, Dale-end; Walton, Summer-lane; Newby, Lancaster-street; Hood, Newhall-hill; Newcomb, Henson-street; and G. H. Reddalls, 30, Newhall-street.

Bradford—Sunday evenings at 6.30 (summer months excepted), at the Secular Hall, Southgate. H. Brooksbank, 40, Drewton-street, Manningham-lane. *N. R.* supplied by Woodhead, of Bradford and Dudley-hill; Boyes, of Darley-street and Eccleshill; Hammond, Westgate; Morgan, news-room, Kirkgate.

Bristol—New Hall of Freedom Club and Institute, Newfoundland-road. Sunday evenings at 6.30, for discussions, &c. A free lending library. J. Lucas, Secretary, 13, Upper Marlboro'-hill. *N. R.* supplied by Morrish, Narrow Wine-street.

Dundee—Sunday evenings at 6.30, at Wright's Hall, Keay's-close, Nethergate. D. Taylor, Secretary, 6, Kincardine-street.

Edinburgh—Argyle Hall, High-street. This Society has a useful library and increasing membership. Thomas Johnstone, Cor. Sec., care of J. Browning, 3, Davie-street. *N. R.* supplied by Taylor, 20, Bristo-street; Mrs. Hunter, West Fountain Bridge; Robinson, Greenside-street; Mrs. Brown, 49, North Richmond-street; Mr. Brown, 60, Charlotte-street, Leith.

Edinburgh—Freemasons' Hall, 98 George-street. Sunday lectures, literary and scientific, by Mr. John Macleod.

Farsley—Meet at the Temperance Room, Charles-street. Daniel Walton, Secretary, Alma, Farsley, near Leeds. *N. R.* supplied by Samuel Marshall.

Glasgow Eclectic and Secular Institute—Supported by members' subscriptions and voluntary contributions. Sundays at 11.30, at King-street Hall, 20, King-street, City, for readings, lectures, and discussions. Library of Freethought works free to members. President, David Jack, 151, Sword-street, Dennistown; Vice-President, Alexander Turner, 3, West-street, Calton; Treasurer, George Millar, 118, Cumberland-street, South-side; Librarian, Mr. Blair, 22, King-street, City; Committee of 11 members; Secretary, J. McGregor, 20, King-street, City. *N. R.* supplied by R. Ferguson, 217, Main-street, Gorbals; W. Love, 226, Argyle-street; J. Cummings, 92½, Main-street, and 7, Old Dalmarnock-road, Bridgeton.

Grimsby—Hall of Science, Freeman-street. Sunday evenings at 6.30. *N. R.* supplied by G. Hablard, Victoria-street South; W. T. Kendall, Victoria-street South; J. Hablard, Victoria-street South; J. E. Hazelgrove, Freeman-street; and by W. A. Billett, Secretary, as above.

Hanley (Potteries)—Sunday evenings at 7, at the George and Dragon, Joiner's-square. H. Wedgwood, Secretary, 5, Hanover-street.

Heckmondwike—Sunday evenings at 6.30, at Mr. Slater's, Temperance Hotel, Lower George-street, for readings and discussions. H. Hewson, Sec., Oxford-street.

Heywood Secular Society—Last Sunday evening in the month, at 7, at the Starkie Arms, Manchester-road.—T. Blakley, Secretary, 37, Whittington-street.

Huddersfield Secular and Eclectic Institute, Senior's School Room, East-Parade. Sunday school at 10.30 a.m. and 2 p.m. Sunday evenings at 6.30, from October to April inclusive. Lectures on the last Sunday in each month of the year. Committee meeting at 4 p.m. J. Barker, Secretary, 22 Chapel-hill, Huddersfield. *N. R.* supplied by Ashton, Cross Church-street; Sykes, Mold-Green; Woffenden, Lockwood; Hanson, Milnsbridge.

Kidderminster Radical Association—Friday evenings at the Royal George, Hall-street. William Blowen, Secretary, Hall-street.

Leeds—Mrs. Hall's Temperance Hotel, Old Mercury Office Yard, Briggate. First Sunday in every month; winter months every Sunday evening. Thomas Brightwell, Secretary, 46, Myrtle-street, Regent-street. *N. R.* supplied by J. Cunningham and E. Bancroft, Little Queen-street, Bank, and the Society's rooms.

Leek and Moorlands Secular Association—H. Cosgrove, Secretary, West-street. *National Reformer*, *Secular Chronicle*, *International Herald*, *Labourers' Chronicle*, and other publications supplied by C. Kirkham, Derby-street.

Leicester Secular Club and Institute, 77, Humberstone-gate. Lectures and discussions Wednesday and Sunday evenings. *N. R.* supplied by Weet. 19, Applegate.

Liverpool—Moral, Social, and Political questions are debated upon every Sunday evening at 8, at the League Temperance Hotel, Christian-street. J. W. J., Sec.

Liverpool Branch of the Reformers' Union—Alternate Tuesday evenings at 8, at 17, Christian-street. J. W. J., Secretary.

Manchester—Sunday evenings at 6.30, at 123, Grosvenor-street, Chorlton-upon-Medlock. N. J. Ridgway, Secretary, 121, Grosvenor-street. *N. R.* supplied by Abel Heywood, Oldham-street; John Heywood, Deansgate; Cooper, Bridge-street; Bohanna, Market-street; Smith, Butler-street.

Manchester, Queen's Park Eclectic Society, 607, Rochdale-road—Sunday mornings at 10.

Newcastle Secular Union—Meet at Long Room of Three Tuns Inn, Newgate-street. Discussions on Sunday evenings at 7. Monthly meeting the first Tuesday in the month at 8 p.m. *N. R.* supplied at the Society's rooms; Watson, Green Market; Allen, Dean-street; and in Gateshead by Birkett, Hill-street; Chambers, High street. G. A. Dougall, Secretary, Pottery-lane, Forth Banks.

New Wortley—14, Third Avenue, Green-lane. Sunday evenings at 6.30, for lectures and discussions. Thomas Roberts, Secretary, 6, Cheltenham-street, Ping-road.

Nottingham—Sunday evenings at 6.30, at the West-end Club House, Upper Parliament-street. J. Judge, Secretary, 52, Barker-gate.

Oldbury—Sunday evenings in the Freethought Temperance Hall, Portway-road, at 6.30, for readings and lectures.

Oldham—Hall of Science Company (Limited), Bartlam-place, Horsedge-street—President, F. Field; Secretary, J. E. Broadbent. Sunday evenings at 6.30, for lectures, readings, and discussions. *N. R.* supplied by J. Winterbottom, 64, Yorkshire-street; G. Sellers, 94, Huddersfield-road.

Plymouth, Devonport, and Stonehouse—First Sunday in the month at 7, at Buckland Hall, Station-road, Plymouth. J. S. Rogers, Hon. Sec., 3, Catherine-street, Plymouth. *N. R.* supplied by Rogers, St. Andrew's-street; Goodenew, Tin-street.

Rochdale—First Sunday in the month at 2 p.m., at 27, Yorkshire-street. John

Turner, 28, Ashworth-street. The *N. R.* supplied by Mills, Drake-street; Aspden, Yorkshire-street; Cooper, Oldham-road.

Sheffield—Meet at the Hall of Science, Rockingham-street. W. Pearson, Secretary, 17, Union-street. *N. R.* supplied by Thomson, Devonshire-street; Weston, Change-alley; Allison, Snig-hill; Richardson, 25, Charles-street; White, West-bar; Forster, Upperthorp-street; J. Brown, wholesale and retail, 68, Orchard-street.

Stalybridge, Ashton, and Dukinfield—Sand-street, Cheetham Hill-road—Sunday evenings at 6.30. J. Bradbury, Secretary, Lawton-place, Cross Leech-street.

South Staffordshire and East Worcestershire Secular Union—Sunday evenings at 7 at Mr. J. Perry's, Portway Inn, Portway-road, Wednesbury. The Committee meet the first Sunday in every month for special business. A. Holland, Secretary, 1, Pipe's Meadow, Bilston.

Stockton-on-Tees—G. Foster, Secretary, 6, John-street.

Walsall—Temperance Coffee House, 68, Dudley-street. Billiard room. Open every Sunday evening from 6 to 8, for the discussion of social, political, and theological topics. Republicans and Radicals meet in the same room from 8.30 to 9.30. The room is supplied with Liberal papers and advanced works—viz., those of Voltaire, Volney, Mirabaud, Paine, Owen, Carlile, Palmer, Holyoake, Cooper, Bradlaugh, and many other eminent Freethinkers and Christians. E. A. Scholey, Manager.

West Hartlepool—Sunday evenings at 7, at Mr. John Collins's, Streatham-street, near Stranton-lane.

REPUBLICAN CLUBS.

LONDON.

National Republican League—G. W. Foote, Secretary, 71, Shepperton-road, New North Road, N.

London—Every Tuesday evening in the Minor Hall of Science, 142, Old-street, at 8.—G. W. Foote, Secretary.

Universal Republican League—Council. Every Sunday evening, at 9, at the Plough Inn, Rupert-street, Haymarket. J. Funnell, Corresponding Secretary, 1, Paradise-road, Clapham-road, S.—Section III., Crown and Grapes, Great Newport Street, Newport Market, Leicester Square; Sunday evenings at 8. Section IV., Rose and Crown, Acorn-street, Clerkenwell; Sundays at 7.30.

PROVINCIAL.

Aberdeen—Every alternate Tuesday at 8 in Littlejohn-street Hall—W. Scott, Secretary, 66, Virginia-street.

Bath—Every Monday evening at the Westgate Dining Rooms.

Birmingham—W. J. Cox, Sec., 20, Pope-street.

Bolton—James Roberts, Secretary, 43, Bangor-street.

Bradford—Fortnightly on Tuesday, at 7.30 p.m., at 7, Duke-street, Darley-street.

Grimsby—W. A. Billett, Secretary, Hall of Science, Freeman-street.

Hull—Every alternate Wednesday evening at 8 in the Odd-Fellows' Hall, Lowgate. G. Leaper, Secretary.

Leeds and District—Every Monday night, at 8, at Mr. Parker's, Temperance Hotel, Briggate. J. Richardson, Sec., 22, Dorrington-street, Leeds.

Leek—W. Larner Sugden.

Leicester—G. Ross, Secretary, 94, Wharf-street.

Manchester—L. Broderick and A. H. Guest, Secretaries, 16, Stretford-road.

Normanby (near Middlesbro') Republican Club and Institute—President, W. Gilbert, 17, West-street; Secretary, J. Hermiston.

Nottingham—Monday evenings at the West End Club House, Upper Parliament-street. J. Judge, Secretary, 52, Barker-gate.

Paisley Republican Institute—Wednesday evenings at 8 at 4, Moss-street. John Paterson, Secretary, 24, Maxwellton-street.

Westbromwich—Every Wednesday evening at 8 at the People's Hall, Pit-street. President, J. L. Reece, Victoria-street; Treasurer, W. Adams, Spon House; Corresponding Secretary, T. J. Maxwell, George-street, West Smethwick; Financial Secretary, D. A. Beckett, Hallam-place.

Wolverhampton—First Tuesday in every month at 8 at the Committee Room of St. George's Hall, Garrick-street. President, T. Stanley, 6, Spring-street; Secretary, H. V. Squire, Wednesfield.

INTERNATIONAL ARBITRATION

AND THE

IMPROVEMENT OF INTERNATIONAL LAW.

THE division on Mr. Richard's motion on International Arbitration, in the House of Commons on the morning of July 9th, 1873, is certainly one full of significance and encouragement. Taking into account those who voted, and those who paired, and those who declared their intention to vote in its favour, but who were not able to do so owing to various circumstances, such as domestic affliction, ill-health, and the pressure of other engagements, the number of known supporters of the motion amounts to 124. No doubt among the absentees there were others who were favourable, but we speak only of those in respect of whom we are certain. But it is not merely the number that deserves notice, but the character of the votes.

We would especially call attention to the large proportion of members representing the principal centres of population who supported the motion. Among these may be noted both members for Hackney, both members for Lambeth, one of the members for Finsbury, two of the members for Manchester, two for Liverpool, two for Birmingham, two for Bristol, two for Newcastle-on-Tyne, two for Nottingham, two for Leeds, two for Sheffield, two for Sunderland, two for Edinburgh, one for Glasgow, one for Dublin, one for Cork, the member for Aberdeen, one for Belfast, the member for Paisley, the member for Greenock, one for Leicester, two for Brighton, two for Carlisle, one for Norwich, one for Preston, one for Bradford, one for Macclesfield, one for Northampton, one for Hull, one for York, one for Bath, one for Cambridge, one for Ipswich, one for Stroud, one for Lincoln, the members for Huddersfield, Kidderminster, Cardiff, Wigan, Wednesbury, Stalybridge, Rochdale, Warrington, Walsall, Reading, Tynemouth, Hereford, Stoke, Burnley, Dudley, Dewsbury, South Shields, Darlington, Wolverhampton, Cheltenham, and Windsor. From this it will be seen how large a proportion of the intelligence and mercantile and commercial power of the country was represented on the side of the motion. It is gratifying also to observe, as an indication that it was not regarded as a party movement, that a considerable number of Conservatives voted in its favour.

Nor is it to be overlooked that such large and important county constituencies as the North Riding of Yorkshire, West Riding of Yorkshire, South Durham, Aberdeenshire, Bedfordshire, South Warwickshire, Leicestershire, West Gloucestershire, East Staffordshire, East Sussex, Sutherlandshire, Carnarvonshire, Carmarthenshire, Flintshire, Denbighshire, Breconshire, Anglesea, Merionethshire, and Queen's County, were on the affirmative side of the question.

HOUSE OF COMMONS, TUESDAY, JULY 8, 1873.

At the evening sitting of the House of Commons on Tuesday, July 8th, Mr. Henry Richard's deferred motion came on for consideration. It was to this effect—

"That an humble address be presented to Her Majesty, praying that she will be graciously pleased to instruct her principal Secretary of State for Foreign Affairs to enter into communication with foreign Powers with a view to the further improvement of international law, and the establishment of a general and permanent system of international arbitration."

At the morning sitting, petitions in favour of international arbitration had been presented by more than fifty members. The list included several by Mr. John Bright, and one by Mr. Mundella from ladies of the United Kingdom, bearing 3,500 signatures.

When the House reassembled at nine o'clock,

Mr. HENRY RICHARD rose and said :—Mr. Speaker, I venture to bespeak the kind indulgence of the House while I attempt to bring before its attention a subject which all, I think, will acknowledge to be one of great importance, and which no one feels more deeply than myself to be one of great difficulty. It is no affectation of modesty, but a very unaffected sense of my own incompetency, which prompts me to say that I cordially wish the treatment of this question had fallen into hands more qualified to do it justice than I can pretend to be. Twenty-four years ago the late Mr. Cobden submitted to this House a motion in some respects similar to the one I am about to submit this evening. Would that he had been spared to us to bring forward the subject again with the authority of his great name and illustrious services, and under, what I venture to believe, are rather more favourable auspices than existed at the time to which I refer. My only title for dealing with this matter arises from the fact that I have spent some five and twenty of the best years of my life in humble endeavours to promote this cause—the cause of peace on earth and goodwill among men, if not with much success, at least I hope with entire sincerity. (Hear, hear.) It is a great satisfaction to me to feel that the question is one which stands quite apart from—may I not say that is raised far above?—all considerations and interests of party. It appeals to great principles of justice, humanity, and religion, in which all parties are equally interested, and to which all parties are equally prepared to do willing homage. Indeed, I am strongly encouraged by the consciousness that I am sustained on this occasion by a large amount of public opinion not only in this country, but in all countries of the civilised world. Since I gave notice of my motion I have received many communications from excellent and distinguished persons on the continent of Europe and in America, expressing their warmest sympathy with the object of my motion, and the earnest hope that it may find acceptance with the British Parliament. The petitions that have been presented to this House indicate in some degree the interest excited out of doors in our own country in reference to my proposal. But numerous as those petitions have been, I believe that they afford but an imperfect representation of the depth and extent of that feeling. Many, I think I may say most, of the large religious bodies in this country at their annual assemblies or conferences have passed resolutions or adopted petitions to this House in support of the motion. It gives me very sincere pleasure to add, that some of the most distinguished prelates of the Church of England and many of its clergy, have declared with no less earnestness and emphasis, in favour of the general principle of arbitration. But, above all, the working men have thrown themselves into the movement with an ardour and unanimity that are quite remarkable. At Trades Union Councils and Congresses, at conferences of different trades, and at all sorts of representative meetings of the working men that have been held in various parts of the kingdom for the last two years, this question has been brought forward, and resolutions in support of the movement have been carried with scarcely a dissentient voice.

From a paper that has been circulated among the members, it appears that the number of working men who have petitioned for the proposition, either directly or through the representative bodies to which I have referred, amounts to upwards of one million and thirty-eight thousand persons. (Hear, hear.) And I feel bound to say that this agitation has been perfectly spontaneous on their part. It originated with themselves, it has been organised by themselves, and conducted by themselves, and conducted, I am happy to add, for I have had ample opportunity of watching its course, with a good sense and moderation, as well as an earnestness and energy very honourable to the working classes themselves, and full of encouragement and hope to those who are engaged in promoting this object. (Hear, hear.) I must premise one other remark. It will not be necessary for me this evening to put forward any of what are called extreme peace views. It is the pleasure of some persons to describe the party with which I have the honour to be associated as the "peace-at-any-price party." I don't know exactly what that means. No doubt it is intended to mean something very bad and opprobrious. If what is charged against us be that we hate war too much, and love peace too well, I must own that the accusation lies lightly enough on my conscience. (Hear, hear, and a laugh.) But be that as it may, I need not on this occasion affront any one's prejudices by maintaining or assuming anything which all reasonable and humane men are not prepared frankly to admit. I presume all will admit that war is an infinite evil inflicting such manifold mischiefs, material and moral, upon mankind—and its moral mischiefs are in my opinion deeper and greater even than the material—(hear, hear)—that it is our duty to do everything we possibly can to avert its recurrence. (Hear, hear.) Most of those who hear me will, I believe, also admit that the present state of things under which so-called civilised and Christian nations, when differences arise between them, and those often differences of very trivial import, are ready to plunge into wholesale and mutual slaughter and rapine, is deplorable and disgraceful, an affront to reason, an outrage on justice, a scandal to civilisation, and especially a reproach to that religion of peace and charity and brotherly love which these nations profess to receive and reverence. (Cheers.) Why is this? It is owing largely, I think, to the fact that no precautions are taken, no provisions made, to meet those contingencies which occur, and must occur, in the relations of States. Differences will arise between nations as between individuals, and they may arise, and I believe often do arise, without any unfair or unjust intentions on either side, from imperfect acquaintance with facts, from simple misunderstandings, from differences of opinion as to the nature and extent of international obligations, all no doubt somewhat aggravated by that obliquity of vision which affects us all, individuals or communities, where our own interests are concerned. But unhappily no means, no regular and recognised means, exist, no stated tribunal to which such differences can be referred for an honourable and pacific settlement. The only acknowledged solvent of international disputes in the last resort is the sword. The consequence is, that governments are driven, or imagine themselves driven, to that fatal system of rivalry in armaments which, in my opinion, is at this moment the greatest curse and calamity of Europe. (Loud cheers.) They argue thus—that if there are no other means but force by which nations can defend their rights or redress their wrongs, then each nation must provide itself with the largest possible amount of force, and when one Power adds to its armaments, all the others with headlong haste rush to a proportionate augmentation of theirs. This has at last culminated in the state of things which we now witness, under which it is calculated that there are, some say four, some say five, millions of men in the armies of Europe—men in the prime and vigour of life, for war will accept as its servants and victims only the picked men of society. (Hear, hear.) The result is that the nations are weighed down by burdens of taxation that are so enormous as to be almost intolerable. It is not very easy to estimate what is the cost of these armaments. But a very respectable French writer, M. Larroque, who has written an able and elabo-

rate work on "The Standing Armaments of Europe," and has taken great pains to procure authentic data for his calculations, estimates the cost at £400,000,000 sterling. This sum he divides under three items. First, the naval and military budgets—the sums directly extracted from the pockets of the people for maintaining these armaments he estimates, and I believe considerably under-estimates, at £120,000,000. Then he takes the interest on capital invested in various military property, such as fortifications, barracks, ships of war, arms and munitions, capital wholly unproductive, and this item amounts to £30,000,000. The third, and the most important item, which is very apt to be overlooked, is the loss to society by the withdrawal of such a host of able-bodied men from all the occupations of productive industry—for a soldier produces nothing, only helps to consume the productions of other men—and M. Larroque estimates this at £250,000,000. If to this be added the interest, and the cost of management of the national debts of Europe, nearly the whole of which has been contracted for war or warlike purposes, and which may be taken at £150,000,000, we have a grand total of £550,000,000 annually taken from the capital and industry of nations for the cost of past wars, and the preparations for future wars. And what is the condition of the people in the various countries, from which this prodigious sum is annually extracted for war purposes? That they are a wonderfully ingenious, energetic, industrious population is proved by the fact that they are not absolutely crushed beneath the burdens laid upon them by their governments. But it is rather a melancholy reflection that, admirable as are the enterprise, invention, skill, and laborious industry of the producing classes in Europe, they are deprived of so large a proportion of the fruits of their labours by the perpetual drain made upon them to sustain this armed rivalry kept up by their rulers. Let us picture to ourselves these toiling millions over the whole face of Europe, from the Rock of Gibraltar to the Oural Mountains, and from the Shetland Islands to the Caucasus, swarming forth day by day to their labour, working ceaselessly from early morning to dewy eve, in the cultivation of the soil, in the production of fabrics, in the exchange of commodities, in mines, factories, forges, docks, workshops, warehouses ; on railways, rivers, lakes, oceans ; penetrating the bowels of the earth, subduing the stubbornness of brute matter, mastering the elements of nature, and making them subservient to human convenience and weal, and creating by all this a mass of wealth which might carry abundance and comfort to every one of their myriad homes. And then imagine the hand of power coming in and every year sweeping some five hundred millions of the money so laboriously earned, into the bottomless abyss of military expenditure. (Loud cheers.) But here is something worse than even this pressure on the means of life, I mean compulsory military service. The House, of course, is aware that in every country in Europe but our own, the naval and military services are recruited, not by voluntary enlistment, but by the conscription. Now this is becoming a tyranny so terrible as almost to provoke an insurrection in some countries. Even in Germany, which has given the example—in my opinion, the evil example—of sweeping the whole male population into the army, there is a strong reaction setting in against the system. Some months ago I read this in one of our journals :—"The German Government continues to be much disquieted by the large dimensions of the emigration to America. It is stated that according to authentic advices from Berlin, the numbers are growing in such proportions that by the 1st of January the figures will be double what they were in the years preceding the late war. As usual, the bulk of the emigrants are young men, anxious to avoid military service. It was in reference to this movement that the circular from the War Minister, by the Emperor's order, was issued last July. As it has seemingly had no appreciable effect in checking the ever-widening stream, a second circular, couched in more threatening terms than the first, has just been issued. At the same time, a special service is being instituted for the more effective surveillance and supervision of the districts from which the emigrants mainly come. But, in spite of all this, the emigra-

tion to America has been only slightly affected." And, indeed, those who profess to be acquainted with the feelings of the working classes on the Continent, assure us that there is a general and growing feeling of discontent among them on this subject, of which the Governments will do well to take account. They feel that in past times their lives have been used as mere pawns, with which princes and governments have been wont to play their own selfish games of ambition and intrigue. And there is an angry muttering among them that they will not submit to this much longer. (Hear, hear.) But there is another view of this subject which those in authority ought to take to heart. In spite of the enormous sums I have described constantly extracted from the pockets of the people, the finances of many European States are in a normal condition of embarrassment and deficit. In Austria there has not been a year since 1789 in which revenue has come up to expenditure. The accumulated deficits of that State from 1851 to 1866 amounted to £130,000,000. France, even before the last terrible war, was sinking rapidly into debt; her debt increased from £213,000,000 in 1851 to £550,000,000 in 1870. The new kingdom of Italy is absolutely reeling and staggering beneath the burdens of her military expenditure. (Loud cries of "Hear, hear.") The annual deficit from 1861 to 1869 was £22,000,000. Spain, I need not say, is in a still worse financial condition. Turkey, we are told, was brought into the European family of nations by the Russian war, but the only privilege she has seemed to derive from that is the privilege of borrowing money and sinking into debt. (Laughter and cheers.) From 1854 there has been a continued series of deficits at the rate of about £5,000,000 a year, covered with loans in two years out of three. Even the condition of Russian finance is one of chronic deficit. The revenue has increased fourteen millions in four years, and yet the deficit continues. Mr. Dudley Baxter, in his valuable work on "National Debts," has shown that the national indebtedness of the world has increased within twenty-two years to the prodigious amount of £2,218,000,000. Europe's part in this increase is £1,500,000,000. What is the cause of this alarming condition of things? The cause is mainly war and warlike armaments. Mr. Baxter has calculated that only twelve per cent., or one-eighth of the national debts of the world, has been raised for productive purposes; eighty-eight per cent. has been for war, warlike preparations, and other unproductive purposes. (Cheers.) And what aggravates the absurdity is, that while all this is going on, the nations of the world are being constantly drawn into closer relation of mutual dependence and friendly intercourse. Railways and steamships, to employ the bold image of the Prime Minister, are like gigantic shuttles rushing to and fro over the earth and weaving the nations into one. Men of different races are being combined in common enterprises, not only of trade, but of art, and science, and philanthropy. (Cheers.) Men will always seek some justification for their conduct, however absurd. They seek their justification on this matter in an old Latin proverb, *Si vis pacem para bellum*. Now I venture to say that an axiom more absurd than this, more at variance with common sense, with all our experience of human nature, and with the testimony of history never was palmed on the credulity of mankind. (Cheers.) You may just as well say, that if you wish to preserve your house from fire, the best thing you can do is to accumulate any amount of gunpowder, and petroleum, and lucifer matches in your cellars, and let a number of mischievous boys go to play at hide-and-seek among them; for these boys may well represent the princes and diplomatists of Europe, who do play the strangest pranks in the midst of the inflammable materials they have heaped around them, and which yet they say are the only true security against a conflagration. (Laughter and cheers.) Now, sir, the state of things I have thus described seems to me utterly deplorable and humiliating in the heart of what calls itself Christendom in the nineteenth century. (Hear, hear.) Every government in Europe is spending beyond all comparison the largest proportion of its resources upon the art of destruction, while myriads of its subjects are sunk in pauperism, ignorance, and degradation. The people

ask for bread, and the government offer them bullets; they ask for a useful education, and they offer them the military drill; they ask for better dwellings, in which they may lead a decent domestic life, and they offer them barracks and fortifications. (Hear, hear.) Science, which ought to be the handmaid of civilisation, has sold herself to the devil—(laughter)—and exhausts her skill and invention in devising infernal machines of more and more destructive power, which have no other result than to exhaust the wealth of nations, since in two or three years they are superseded by other inventions still more infernal and destructive. (Cheers.) And let the House observe that there is absolutely no limit to this process—that not only it may, but it must, go on repeating itself at an accumulating ratio. I believe it is no exaggeration to say that the military expenditure of Europe has doubled within the last thirty years, and there is no reason in the world why it should not, but every reason according to the system now in vogue why it should, double itself again within the next thirty years; and so through every thirty years to the end of time. (Hear, hear.) Now, is there no remedy for this? Cannot the human reason be brought to bear upon this monstrous system of mutual waste and ruin? Is the combined statesmanship of Europe equal to nothing better as international policy than playing on a more and more gigantic scale this miserable game of "beggar my neighbour," by which they exhaust their resources, embarrass their finances, and oppress their peoples, while they leave themselves at the end of the process comparatively and proportionally just where they were at the beginning? (Cheers.) While spending so much of time, thought, skill, and money in organising war, is it not worth while to bestow some forethought and care in trying to organise peace, by making some provision beforehand for solving by peaceable means those difficulties and complications that arise to disturb the relations of States, instead of leaving them to the excited passions and hazardous accidents of the moment? (Loud cheers.) No doubt something has been done, and something very considerable has been done—which I gladly and gratefully recognise—in the way of settling disputes by arbitration, after those disputes have arisen. Quite enough has been done in this direction to prove that such a method is practicable, and that there is no necessity for mankind to cut each other's throats by way of trying to decide questions of disputed right. (Laughter.) It is an entire mistake to imagine that the recent instances of arbitration between this country and the United States are the first and only, though no doubt they are the most significant and conspicuous, examples of the successful application of this principle. There have been many other cases within the last fifty or sixty years. Indeed, I am not sure, if using the word arbitration in its broadest and most generic sense, as expressing every kind of reference for settling differences without having recourse to the sword, that within the period I have mentioned arbitration has not been the rule, and war the exception. But there is this difference, that whereas war is loud, noisy, demonstrative, making itself seen and heard by the whole world, arbitration is often carried on in a quiet, unostentatious manner that escapes general observation. I will not trespass on the time and patience of the House by enumerating all the instances of that kind that have occurred. But I may be permitted to cite a few cases by way of illustration. There was the question known as the Portendic claims between England and France, arising out of the blockade of the Portendic coast by the French during their wars with the Moors in 1834—5. These claims, after occasioning considerable trouble to the two Governments, were referred to the arbitration of the King of Prussia, and his award was cheerfully accepted by both countries. In 1853 all outstanding claims that had arisen between Great Britain and the United States since the Treaty of Ghent in 1814, were referred to two commissioners, who were empowered and instructed to choose an umpire or arbitrator when they could not agree. The claims connected with the brig Creole, which had been the subject of long diplomatic discussion, the claims of the Florida bonds, the M'Leod claims, and many others, were included in this reference. Mr. Joshua Bates, of London, was chosen

as umpire, and all these claims, after careful consideration, were finally and satisfactorily adjusted. Questions of considerable difficulty between the United States and New Granada, and between the same Power and Costa Rica, as well as Paraguay and Peru, have at different times been settled by arbitration. In 1863 a dispute between this country and the Empire of Brazil, which had previously given occasion to a great deal of angry and irritating diplomatic correspondence, was referred to the arbitration of the King of the Belgians, and disposed of without difficulty. I will mention another case which may be considered as a crucial example of successful arbitration. In 1868—9, as hon. members will recollect, the relations of Turkey and Greece became full of danger on account of the insurrection in Crete. There was everything in this case to exasperate animosities between the two parties—difference of race, difference of religion, terrible memories, and sinister traditions of the past. But at the suggestion of Prussia, there was a conference of the Great Powers at Paris, who agreed to certain resolutions to be submitted to Greece for her acceptance. These, be it borne in mind, were offered merely as recommendations, and not backed up by any threats of force on the part of the mediating Powers; and yet in spite of the forebodings of the prophets of evil, who loudly prognosticated failure, the success was complete. Greece accepted the resolutions, and the danger passed away. The right hon. gentleman, the Prime Minister, speaking in the House in reference to that case, spoke of it most justly as "an evidence of real advance in civilisation." I have the greatest pleasure in citing the words he used on that occasion: "Here is a case in which two Powers, exasperated by traditional animosities, were on the point of resorting to the arbitration of force and bloodshed, and yet in which the employment of a purely moral interference has been sufficient to avert the calamity of war. Now, I am quite convinced that if both sides of this House are animated by one sentiment more unequivocally than another, it is the wish that we may make progress in gradually establishing in Europe a state of opinion which should favour a common action of the Powers to avert the terrible calamity of war." (Cheers.) Now, this is precisely what I want the right hon. gentlemen to help in bringing about—namely, a common action of the Powers to avert the calamity of war. (Cheers.) Perhaps it may be said in reference to the cases of successful arbitration I have cited that they referred to comparatively small matters. My answer is, that they could not possibly refer to smaller matters than those which have often led to long, bloody, and desolating wars between nations. (Loud cheers.) They were not smaller matters, for instance, than the question whether the copula of a particular church at Jerusalem should be repaired by Greek or Latin monks, and yet that was the quarrel which, through the infinite unwisdom of some of the great Powers, led to a war which cost Europe, according to Mr. Kinglake, a million of human lives and some four or five hundred millions of money. But, I may be told, in reference to this and similar cases, that the avowed and apparent causes of a war are often not the real ones, that they are mere superficial pretexts, but that there are occult forces at work which impel nations irresistibly into collision with each other. But all this talk is mere fatalism, the elaborate attempts of men to find some justification for their follies and crimes by referring them to the operation of natural or providential laws, instead of their own evil passions. (Hear, hear.) Men love to believe that they are driven into evil-doing by necessity. This is the plea of justification which Milton represents the author of evil as putting forward to extenuate his own revolt—

> "Who with *necessity*,
> The tyrant's plea, excused his devilish deeds."

I don't believe in necessity to do evil, to commit crime. It is a profane, an impious, an atheistic doctrine. (Loud cheers.) And I can quote the authority of the most experienced statesman of his time as respects, at least, all recent wars. Lord Russell has said:—"On looking back at all the

wars which have been carried on during the last century and examining into the causes of them, I do not see one of these wars in which, if there had been proper temper between the parties, the questions in dispute might not have been settled without recourse to arms." (Cheers.) But I must refer also, as an evidence of progress, and as an indication that even the Great Powers are beginning to recognise that there is some principle in the world besides force for regulating the intercourse of States, to what took place at the Conference of Paris in 1856. England had the honour of taking the initiative on that occasion, through the mouth of her Plenipotentiary, Lord Clarendon, who submitted a proposition to the Conference, which was accepted unanimously, and expressed in the following language :—"The Plenipotentiaries do not hesitate to express, in the name of their Governments, the wish that States between which any serious misunderstanding may arise should before appealing to arms have recourse, as far as circumstances might allow, to the good offices of a friendly Power." The Conference instructed its President, Count Walewski, to communicate this declaration to other civilised governments, and to invite their adhesion; and about forty other governments did adhere to it. The right hon. gentleman, the Prime Minister, speaking in this House soon after, referred to that protocol in these words : "As to the proposal to submit international differences to arbitration, I think that it is in itself a very great triumph. It is perhaps the first time that the representatives of the principal nations of Europe have given an emphatic utterance to sentiments which contain at least a qualified disapproval of a resort to war, and asserted the supremacy of reason, of justice, of humanity, and religion." The late Lord Derby also referred to the principle of arbitration as "the principle which, to its endless honour, was embodied in the protocol of the Conference of Paris." Unhappily, it has hitherto remained inoperative. But in spite of that I still believe, with the right hon. gentleman, that it was a great gain to have elicited from the leading Powers of Europe, and to have placed on permanent record, such a declaration as that. This is the history of all human progress. Men labour long to get from those in authority the distinct recognition of some great principle. It may be long after that before it is reduced in practice. But the acknowledgment of its justice and importance remains, and may be pleaded against themselves. We have an illustration of this in the condemnation of the Slave Trade, pronounced at the Congress of Vienna, and repeated in a yet more rigorous form at the Congress of Verona in 1822, principally, I believe, through the influence of the Duke of Wellington. That condemnation did not lead to the immediate abolition of the Slave Trade; unhappily it is not yet abolished. Still that act of the great Powers was of the greatest possible value to those who were, and are, engaged in a crusade against the Slave Trade. It placed the accursed traffic under the ban of the civilised world, and rendered it impossible for any Christian State again openly to defend it, though some of them have continued wickedly to connive at it. So I believe the Declaration of the Protocol of Paris, though not immediately operative, is not without great value. As has been recently said by a distinguished French statesman, M. Drouyn de Lhuys : "In trying to realise the idea embodied in the Treaty of Paris, we obey a sentiment which, evoked at that epoch, will not cease to manifest itself among civilised nations until it has obtained satisfaction." I come now to the Geneva Arbitration. I own that my views on that subject are as wide as the poles asunder from those expressed by some hon. gentlemen in this House, a very small minority, I am happy to believe. I look upon that transaction as one eminently honourable to the spirit of our age, and especially to the two great nations principally concerned it it. (Loud cheers.) And I have no doubt that in spite of the little irritations which have for a moment ruffled the temper of a few of our countrymen, that it will be regarded hereafter as constituting a landmark in the history of civilisation. (Hear, hear.) No doubt some mistakes were made in connection with this great work of international peace, and

that is no wonder, considering that the proceeding was somewhat an untried and unwonted one. But are there no mistakes made in connection with international war?—(loud cries of "Hear, hear")—unless, indeed, the right thing to say is that the whole of that bloody business is one huge and monstrous mistake. No doubt some portions of the Treaty of Washington might have been expressed in language less ambiguous and more precise. No doubt the Three Rules themselves were somewhat vague, though I question if there is any form of words which human ingenuity could devise upon which clever and practised lawyers could not put two or three different constructions if it suited their purpose to do so. (A laugh.) No doubt the interpretation put upon those Rules by some of the distinguished men who acted as adjudicators at Geneva was of rather dangerous latitude. No doubt there were also still graver errors on both sides, which I forbear to refer to lest they revive feelings that had better be let sleep. But after all these deductions are made, the fact, the signal, the glorious fact, remains that these two great kindred and Christian nations, each of them with abundance of pride and self-assertion, for John Bull and Jonathan are in that respect as like as two peas—each of them conscious of having almost inexhaustible resources at command wherewith to inflict injury upon each other—that these two nations, in regard to a question that had strongly excited public feeling on both sides of the Atlantic, and notably on the other side, were content to lay aside their prejudices and passions, and allow their case to be referred to the arbitration of reason and justice, instead of running the risk of having to refer it at any future time to the blind and brutal arbitrament of the sword. (Loud cheers.) This fact remains, unaffected by the petty jealousies and passions of the hour, affording a grand and memorable example to the nations, which I have no doubt will be fruitful of beneficent results. (Hear, hear.) The attitude of the two nations has been noble. During many months of irritating suspense, while the two governments were negotiating as to the true meaning of the Treaty of Washington, these seventy millions of people maintained their calmness and self-control. This, I believe, was in great part owing to the conduct of the press. No doubt there were exceptions, but, as a rule, the press on both sides did itself great honour by the way in which it conducted the controversy. I must especially pay my humble tribute of respect and admiration to what is called the leading journal in this country for the calm, judicial spirit which it preserved throughout, and by which I have no doubt it contributed largely to the peaceable and satisfactory settlement of the matter. I remember the late Lord Derby some years ago, when administering a severe rebuke to the press for stimulating one of those dishonourable panics of French invasion, by which we have been so often affected in this country, making the remark, "That journalists in these times exercised something like the influence and power of statesmen, and that therefore they ought to feel something of the responsibility of statesmen." To my mind one of the most hopeful signs of the times is in the fact that the press is evidently beginning to recognise this responsibility. For my part, I must say, in reference to this American Arbitration, that I feel more grateful than I can express to Her Majesty's Government, and especially to Lord Granville, for the combined firmness, patience, temper, and tact with which he persevered, in the face of great difficulties and some provocations, in seeking to extricate the two countries from embarrassments which at one time threatened to wreck the arbitration. (Cheers.) And I feel no less grateful to the leaders of the party opposite for their wise and patriotic forbearance during the whole of those difficult and delicate negotiations. I confess that when I saw the notice of motion placed on the paper some weeks ago by the right hon. gentleman the Member for the University of Oxford, I had some apprehension lest in the discussion that would ensue, something might have been said to rekindle animosities happily allayed, or to discredit the principle of arbitration, or to bring into question the judgment at Geneva. But nothing of the sort took place. The speech of the right hon. gentleman, which gave a tone to the debate, appeared to me

as admirable in temper as it was in ability, and proved, as did that of the right hon. gentleman the Member for Buckinghamshire, which followed in the same discussion, that they at least were determined not to convert this great international question into an arena for party strife. (Cheers.) If they should ever come into office again, and I suppose that is a contingency that is on the cards—(a laugh)—and have to deal with any difficult question of foreign policy, I hope the course they have taken on this question will not be forgotten by those who now sit on this side of the House. (Hear, hear.) But some people say the judgment has gone against us. Well, I suppose judgment must go against somebody in every suit or trial at law. I hope the House will not misinterpret my meaning when I say, that I am almost glad that it did go against us, because it afforded the people of this country a noble opportunity, which I believe they have nobly embraced, of showing their respect for law and their readiness to submit to a judicial decision even when it is against their own interests. (Hear, hear.) By this dignified acquiescence in the judgment of Geneva, and I contend that the great bulk of the people of this country have so acquiesced, they have done more to consecrate the principle of arbitration than if the verdict had been ever so much in their favour. (Cheers.) But we are sometimes told that only England would have the sense of justice and dignity to submit to such a decision. Well, it is a very pleasant thing to have a high opinion of ourselves, and if it soothes our vanity and helps us the better to bear our defeat to think so, I have no objection. But I am bound to express my own belief that if the judgment had gone against the United States, the great body of the people of that country would have done the same. (Hear, hear.) Let me ask the attention of the House to the noble words uttered by Mr. Colfax, the Vice-President of the United States, at the time when difficulties had arisen between the two Governments owing to conflicting interpretations of the Treaty of Washington, and before the tribunal had been opened at Geneva :—"Though the arbitration were to adjudge to us not a single dollar, I will stand up before my fellow-citizens, and will cry to them, 'Accept the resolution and renounce all indemnity rather than recede one hair's-breadth from that high moral position in which you have placed yourselves along with England before the face of the other nations of the world.'" (Loud cheers.) And this is, no doubt, highly encouraging. But the disadvantages of leaving the arbitration to be provided for after the quarrel has risen are obvious. The original difference often becomes greatly complicated and aggravated by angry diplomatic recriminations, and the clamorous outcries of popular passions, whereas if there were some stated means of reference, these disturbing influences need not at all come into operation. And undoubtedly the mere existence of such stated means would prevent many quarrels from coming to a head. "The great end of law," it has been truly said, "is not to *decide* but to *prevent* disputes; for every dispute which British civil law, for instance, decides, there are thousands of cases in which disputes are prevented from arising by its certainty and clearness." What is wanted is that the Great Powers of the world should take some steps towards the establishment of something like a regular and permanent system of international jurisdiction. That I may not be charged with indulging in mere chimerical visions beyond the range of practical statesmanship in saying this, let me cite the words of the present Lord Derby. Speaking in this House in the year 1869, *apropos* of the question with Spain about the ship Mermaid, he said : "Unhappily there is no international tribunal to which cases of this kind can be referred, and there is no international law by which parties can be required to refer cases of this kind. If such a tribunal existed it would be a great benefit to the civllised world." (Cheers.) No statesman living is less likely than Lord Derby to indulge in longings after what is impracticable and Utopian. And yet such are his views as to the importance and value of an International Court. It is well known that such a Supreme Court does exist in the United States to adjudicate between different States of the Union

and between States and the Federal Government. A great man who has recently passed from amongst us, Mr. John Stuart Mill, referring to that institution says :—" The Supreme Court of the Federation dispenses international law, and is the first example of what is now one of the most prominent wants of civilised society—a real international tribunal." I do not say that the world is ripe for such an institution in its completeness at the present moment. But surely we might take some steps in that direction. I ask the Government to communicate with the other Powers with a view to the appointment of an International Commission to examine into the present state of International Law, and to reduce it into something like a clear and coherent system. This is a great necessity of civilisation. Perhaps, indeed, if we use the word law in its rigid sense, we may say that there hardly exists such a thing at present as International Law. What passes under that name consists of custom and consent, provisions in Treaties between nations, jndgments of Prize courts, and the opinions of eminent jurists fron Grotius downwards. I am very far from saying that even in the present imperfect form all this has not been of the greatest possible service in regulating the relations and intercourse of States, in diminishing the frequency and mitigating the ferocity of war. And it is impossible not to admire the noble enthusiasm of humanity by which Grotius was inspired in the composition of his great work, a work, as Mr. Hallam says, the publication of which is acknowledged to have made an epoch in the philosophical and almost in the political history of Europe. Still what now exists can hardly be called Law in the strict sense of that term, seeing there is no enacting authority to give it force, and no recognised tribunal by which it can be administered. At any rate, it will not be doubted that the present state of International Law is far from satisfactory, that there are many important points connected with the relations and intercourse of States, which are unsettled, ill-defined, or unprovided for, and that the whole system of International Law requires to be revised and digested and brought into something like consistency and harmony. There is an almost entire consensus of opinion among authorities on this matter. An American gentleman recently visited Europe expressly to put himself into communication with the leading jurists and publicists of the Continent and of this country on this very subject, and he found among them an almost universal concurrence of opinion on this, that there exists urgent necessity for further mutual understanding and consent among nations as to the principles and rules of International Law. Now we have a precedent for what I want to be done as the first step, in what took place at the Congress of Paris in 1856. When the Great Powers came to negociate terms of peace, they did not restrict themselves to matters arising out of the war juct concluded. But they found certain points of international maritime law in such a condition as urgently to require consideration and decision. Accordingly, they adopted a Declaration, to which they attached the following Preamble, which I especially commend to the attention of the House :— " That maritime law in time of war has long been the subject of deplorable disputes. That the uncertainty of the law in such a matter gives rise to differences of opinion, which may occasion serious difficulties, and even conflicts. That it is consequently advantageous to establish a uniform doctrine on so important a point." Therefore, as Lord Russell said, the Governments, in order " to prove the sincerity of their wish to give permanence and fixity to this part of the law of nations," adopted the Declaration abolishing privateering, defining the rights of neutrals in maritime warfare, and settling the law of blockades. Other governments were invited to accept the Declaration, and some thirty-nine governments did send in their adhesion, so that now, as between these forty-six governments, and as respects the matters treated of in the Declaration, there is something like positive and authoritative international law. Now, is there any reason why the work thus begun in Paris in 1856, should not be continued? No one denies that there are other points of international law in a condition as unsettled and unsatisfactory, and as likely to give rise to differ-

ences of opinion, leading to difficulties and conflicts, as those dealt with in the Declaration of 1856. Is it well to wait until those difficulties and conflicts arise? or, would it not be wise to avail ourselves of the present lucid interval of peace to try to come to a common understanding as to some of the principles and rules of international law, and so, by gradually preparing a system of law, to lay the foundation for a general and permanent system of international jurisdiction? There is a remarkable experiment now in progress in Egypt, which, if it succeeds, as I cordially hope it may, will furnish a practical illustration on a limited scale of the kind of International Tribunal for which I contend. The subject was brought forward in the early part of the session by the hon. member for the Isle of Wight. It is admitted on all hands that the present mode of administering justice in that country, especially as between natives and foreigners, is utterly unsatisfactory. This has been long felt by the European Powers. With a view to remedy this an International Commission was appointed, and has been sitting at Constantinople, the object of which was to draw up a code of laws, and to prepare the constitution of an International Court, to administer justice both in civil and criminal cases. The Powers represented on that Commission, as stated by the noble lord the Under Secretary of State for the Foreign Department, were :—Great Britain, France, Austria, Germany, Italy, Russia, Belgium, the United States, Sweden, Norway, and Turkey. The Commission has completed its labours and presented its report, and is only waiting for the approval of the Governments to come into operation, when we shall have a real International Court, administering an international code of laws. Now, all I ask the Government to do at present is to enter into communication with foreign governments, with a view of doing something for Europe and the civilised world like what they are actually doing for Egypt. (Hear, hear.) It seems to me that each of the two great parties in this country are at the present moment groping, and not very successfully groping, for a policy. Would that one of them had the courage to aspire to become the leader of a real peace party in Europe, to take the first steps towards establishing peace on sure and firm foundations—the foundations of law and jurisprudence. They would meet with a response of which they have little conception. The world is growing weary of war. The nations are groaning under the burden of military expenditure and military servitude, and are longing to be delivered. I believe even that the governments, and especially the minor governments, of Europe, would most gladly and gratefully follow the leadership of England. A distinguished member of a foreign legislature wrote to me some time ago in reference to my motion, "I believe you are hitting the right nail on the head. It will be impossible for the nations to enter upon the process of mutual disarmament until first of all they shall find some means presented to them by which they can settle their disputes without arms, and I feel convinced that England, of all nations in the world, is the right country to take the initiative in this matter." (Cheers.) I also, sir, have the ambition to secure the honour of this great initiative for my own country. There are people who charge us of the Peace Party with being careless of, or indifferent to, the honour of England. I repudiate and repel the imputation. (Cheers.) What possible reason can those who make the imputation, and who arrogate to themselves the credit of an exclusive patriotism, to love England, and her dignity and glory, that we have not in an equal degree with themselves? Is not England also our country, the home of our childhood's joys, the place of our fathers' sepulchres? Are not her name, and character, and greatness closely intertwined with our dearest earthly affections, in the memories of the past and in the anticipations of the future? Do we not also feel that we rise with her renown and sink in her degradation? Of course there may be differences of opinion as to what constitutes honour for a great country. (Hear, hear.) I do not believe that the honour of a Christian nation consists in being conspicuous for deeds of violence and blood, though even if it were so, we have had enough of that in past times to glut the most insatiable appetite for military glory. But to my

mind the honour of England consists in this, that she is the birth-place and home of freedom; that she has been able to teach the nations by her own example how to combine order and liberty in her political life; that she is the mother of free communities which perpetuate her ideas and institutions in all parts of the globe; that she was the first to strike the fetters off the slave and bid the oppressed go free, and that she is stretching forth her hand to scatter the blessings of civilisation and Christianity among the nations to the uttermost ends of the earth. (Loud cheers.) These are the things which in my opinion honour England, and it will be a still greater honour if possible —a signal, a crowning honour, if she becomes the harbinger of peace to the world, if she takes the first step towards the organisation of that peace on solid and lasting foundations, so as to do something to realise the glorious vision of our Poet Laureate—

> "When the war-drum throbs no longer and the battle-flag is furled,
> In the Parliament of man, the Federation of the world.
> When the common-sense of most shall hold a fretful realm in awe,
> And the kindly earth shall slumber lapt in universal law."

(Loud Cheers.)

Mr. MUNDELLA seconded the motion.

Mr. GLADSTONE said his hon. friend was right when he stated that this was not the first time that the present subject, which was one of profound interest, was introduced to the notice of the House. In 1849 Mr. Cobden first formally drew attention to it, and made a motion not very different from that of his hon. friend. But while Mr. Cobden proposed that Her Majesty's Government should enter into communications with foreign Governments in their separate capacity, his hon. friend invited them to communicate with foreign Powers collectively, and in truth had very considerably widened the scope of Mr. Cobden's motion. But as to the means to be adopted, and as to the end to be kept in view, the purposes of both were the same. His hon. friend had referred to a great variety of cases in which the principle of amicable arrangement, in one shape or another, whether by formal arbitration or not, had been usefully employed. But his hon. friend might have added other instances. He might have cited the case of the King of Holland, who undertook to effect an arrangement with respect to the San Juan boundary which had recently been settled by the good offices of the Emperor of Germany. He might have referred to an analogous instance—namely, the arrangements with respect to the navigation and international rights at the mouths of the Danube. He might likewise have quoted the case of the unfortunate difference which arose between this country and Greece in 1849-50, when our neighbour France offered, not a formal arbitration, but her good offices to this country, and those good offices were beneficially employed. In fact, so far as this country was concerned, and to a great extent other countries, there was gradually growing up a series of precedents which we might hope—but it must be by degrees—would harden into rule. But the real duty which could fairly be imposed, and the performance of which could reasonably be expected from any Government of this country, was that it should avail itself of every opportunity as it arose, and of all the means which it possessed, to bring to a peaceful issue differences between other States, or between this country and some other State, which if not peacefully settled might threaten great international evil and calamity. (Hear.) If he went on to examine minutely the history of the last few years and the transactions of the Foreign Office, with which he had necessarily been closely conversant, he could add very considerably to the instances mentioned by his hon. friend. His noble friend the late Lord Clarendon had not for many weeks assumed the seals of the Foreign Office at the end of 1868, when he was enabled to intervene with the utmost tact, good feeling, and ability in a question apparently of a paltry and trumpery character with respect to the railways between France and Belgium, and by his intervention not only a most perplexing and prolonged, but possibly a very dangerous, controversy was got rid of. In the case of Luxembourg, also, the exertions of Lord Derby would be justly

remembered to the credit of the preceding government. (Hear.) In truth, speaking without reference to any one government, it was the practice of the Foreign Office, and would be a duty which Parliament would exact, that it should accept as a principle that very rule the adoption of which by every nation in the world his hon. friend sought to procure. When Mr. Cobden made the motion to which he had referred, Lord Palmerston said he entirely agreed with the hon. gentleman in attributing the utmost possible value to the motion, and in feeling the greatest dislike and he might say horror of war in any shape. He need in this case only substitute for Mr. Cobden's the name of his hon. friend on whom the mantle of Mr. Cobden had fallen, and he fully adopted the words of Lord Palmerston. But he was not prepared to request the House to adopt his hon friend's resolution. At the same time, he now stood in some respects in a position of greater advantage than Lord Palmerston did when he addressed the House, because while Lord Palmerston was compelled to rely principally on a perfectly sincere, but still somewhat abstract, declaration of concurrence of opinion, it was now in their power to point to a course of facts and events which gave strength to those declarations, and enabled him to found himself on a solid basis when he pointed out that he had but one motive for declining to ask the House to adopt that motion—viz., that its adoption would tend to put in jeopardy the progress of the very cause his hon. friend had at heart. For, while they had much gratifying progress to refer to, they had also many painful circumstances to recall. It was true that in our relations with the United States we had been enabled, in a case of primary moment, to adopt and carry through to its conclusion the principle of preferring a settlement by arbitration to a settlement by war, or to what was practically much the same thing. But did the state of facts they perceived on the Continent indicate such a progress in the general mind of Europe as would justify us in departing from the course we had hitherto pursued—namely, of seizing every opportunity of recommending, where we had the title to do so, that method of peaceful procedure, and also of resolving to give the most marked instances we could of our own practical adoption of the principle? For himself he did not think so. He saw opinion growing in some quarters in favour of that principle ; but as yet it was sectional opinion rather national sentiment. It had not extensively found its way into the Cabinets of statesmen, or into the popular mind of Europe. They must not conceal from themselves the state of facts which characterised the times in which we lived. His hon. friend himself had described the monstrous and portentous development of armaments they had seen of late years in Europe, and had justly referred to the natural consequences of that development in that vast growth of national debt and that anticipation of future resources which, when they reached a certain magnitude, became themselves among the most formidable menaces both to internal tranquillity and the general peace. (Hear, hear.) We might say for ourselves and the United States, that in a matter of the utmost difficulty and delicacy, touching most intimately both the honour and the pride of two great nations, we had fearlessly applied the principle of arbitration. His hon. friend was glad the award had gone against us, because it gave us a better opportunity of showing the value we attached to the principle ; and he thought there was great force in that declaration. If it was a gain to mankiud that the people of this country, in conjunction with those of the United States, should resort to the process of arbitration adopted both at Geneva and Berlin, it was still more important now, when the whole question at Berlin had been given against us, and likewise a modified judgment at Geneva, that the world should see that our attachment to the principle of arbitration was not a vulgar and sordid attachment founded on a confident expectation of success—(hear, hear)—that we valued it for its own sake ; that we valued it far more than either the territory or the money involved in the dispute. (Hear, hear.) Lord Palmerston saw great value in the motion of Mr. Cobden, he (Mr. Gladstone) saw great value in the motion of his hon. friend ; but he was convinced that this question for a long time

to come would only make practical progress by a steady adherence on the part of those Powers who were rightly inclined and convinced and persuaded on the subject to the principles—first, of governing themselves by justice and moderation, and next by losing no opportunity of recommending the peaceful settlement of disputes between nations. (Cheers.) He did not wish to damp or chill generous aspirations like those of his hon. friend. There was, he knew, something invidious in endeavouring to rein him in in his career of benevolence and philanthropy. It might seem that they were jealous of his voluntary aid, but he trusted to his hon. friend's sense of justice to attribute the course they adopted to a better motive and truer conviction. (Hear, hear.) They felt the duty that was incumbent on them of doing all in their power, when the occasion arose, to recommend the principle and practice to which he had referred. But on the other hand, there was the apprehension that the recommending even of the soundest proposition under circumstances which might give rise to a suggestion of selfish motives—however unfounded the suggestion might be—would not advance the object which they all had in view. He hoped, therefore, his hon. friend would not invoke the judgment of the House on his motion. The sentiment his hon. friend had expressed was, he believed, the sentiment of all who heard him ; but there must of necessity be great difference of opinion as to the policy and expediency of endeavouring to give effect and formal expression to that sentiment in a manner which might tend to force the Government to act and make itself responsible for submitting recommendations at an inopportune time having regard to the existing state of the circumstances of nations. (Hear, hear.) He desired to conclude with a cheerful word. He was fully convinced that there was reserved for this country a great and honourable destiny in connexion with this subject. (Cheers.) They must be content to proceed step by step. They must by degrees make a character. It was to be recollected that they had not always been in the history of their foreign policy distinguished for remarkable forbearance or sedulous regard for the rights of others. (Hear, hear.) If they were to become effective missionaries of those principles, they could only derive authority by making them their own, and by giving to them practical effect by acting on the principles of moderation, goodwill, and justice. (Hear.) If they did so, then every year would add more and more weight to the abstract doctrines they preached. It would be in this case as it was in that of Free Trade. At first it was suspected that they were Freetraders only so far as it was for their advantage to be so, but they persevered, and soon it became known that the microscope could not discover the smallest remnant or fragment of exclusive privilege in their Commercial Code, and progress in the principle of Free Trade was consequently made in other countries. So also would it be here. It might not be given to those who were engaged in that discussion ; it might not be given to those who then sat within the walls of the House to witness the ultimate fruit of such a course. Great and desirable results in the mixed and chequered world in which they lived were only to be achieved by the patient and persevering use of rational means. There was not much which excited or appealed to the imagination in preaching lessons of that kind. Still, they were lessons of practical wisdom, and if happily they adhered to them, sooner or later they would not lose their reward, nor fail to see other nations walking in the same path. (Cheers.)

Mr. RICHARD, on rising to reply, said that after the kind and patient attention with which the House had listened to him at the opening of this debate, he should feel that he was wanting in courtesy to the House if he were to detain it by commenting at any length upon matters of reply. He had to express his gratification with the whole tone of the speech of the right hon. gentleman the Prime Minister. (Hear, hear.) He thought the sentiments which the right hon. gentleman had expressed would produce a salutary effect throughout Europe and the civilised world. At the same time he thought the right hon. gentleman misinterpreted the scope of his motion.

He seemed to think that he (Mr. Richard) wanted to do something suddenly, and violently, and extreme. But he (Mr. Richard) took pains to explain, in the course of his remarks, that he did not expect that what was the ultimate aim of this resolution could be attained at once. He said they looked forward to the time when there should be something like a code of international law agreed upon by the nations, and a tribunal or high court of nations established to administer that law. But he said at the same time that he had no expectation of realising the hope at once, and all that he wanted was that the Government should make one step in advance by entering into communication with other governments, with a view further to define, and settle, and adjust disputed rules of international law, and upon that ground he felt he was bound to ask the judgment of the House upon his motion. (Hear, hear.) It could hardly, perhaps, be expected that the Government should accept at once the resolution he had placed before the House; but it would be a great stimulus and encouragement to them if the House should affirm the resolution, and hand it over to them as an instruction. (Hear, hear.)

LORD ENFIELD, on behalf of the Prime Minister, then moved the previous question.

The House divided, when the numbers were—

Ayes (for the Previous Question, "*That that question be now put*")	98
Noes	88
Majority	10

The announcement of the numbers was received with loud cheers from both sides of the House.

Mr. Richard's motion was then put and agreed to without a division.

The following are the names of the 98 hon. members who voted in the majority in the division on Mr. Richard's motion on Tuesday, July 9th :—

Allen, W. S.	Dickinson, S. S.	James, H.	Pell, A.
Anderson, G.	Digby, K. T.	Johnstone, A.	Pim, J.
Balfour, Sir G.	Dimsdale, R.	Lawson, Sir W.	Potter, E.
Bass, A.	Dixon, G.	Lea, T.	Ronayne, J. P.
Bassett, F.	Dodson, Rt. Hn. J. G.	Leatham, E. A.	Rylands, P.
Bazley, Sir T.	Ewing, H. Ewing-Crum	Leeman, G.	Samuelson, B.
Brewer, Dr.	Eykyn, R.	Leith, J. F.	Sartoris, E. J.
Bright, Jacob	Fawcett H.	Lloyd, Sir T. D.	Seely, C. (Nottingham)
Bright, Rt. Hn. John	Forster, C.	Lubbock, Sir J.	Shaw, R.
Brinckman, Captain	Fowler, R. N.	Lush, Dr.	Sheridan, H. B.
Brogden, A.	Fowler, W.	M'Arthur, W.	Simon, Mr. Serjeant
Buckley, N.	Gilpin, C.	M'Clure, T.	Smith, E.
Burrell, Sir P.	Goldsmid, Sir F.	Marling, S. S.	Stevenson, J. C.
Cadogan, Hon. F. W.	Gower, Hn. E. F. L.	Melly, G.	Stuart, Colonel
Candlish, J.	Gower, Lord R.	Miall, E.	Taylor, P. A.
Carter, R. M.	Grieve, J. J.	Milbank, F. A.	Tollemache, Hon. F.
Cave, T.	Hardy, J.	Miller, J.	Torr, J.
Chadwick, D.	Headlam, Rt. Hon. T. E	Mitchell, T. A.	Tracy, Hon. Hanbury
Cholmeley, Captain	Herbert, Hon. A. E.	Morgan, G. O.	West, H. W.
Clifford, C. C.	Hermon, E.	Morgan, Hon. Maj.	White, J.
Colman, J. J.	Hodgson, K. D.	Morley, S.	Whitwell J.
Cowen, Sir J.	Holland, S.	Morrison, W.	Wingfield, Sir C.
Cunliffe, Sir R. A.	Holms, J.	Onslow, G.	TELLERS :
Dalrymple, D.	Hoskyns, C. W.	Palmer, J. H.	Richard, H.
Davies, R.	Illingworth A.	Parry, L J.	Mundella, A J.
Dent, J. D.			

The following paired in favour of the motion :—

Baines, E.	Clay, J.	Rothschild, N. M.	Villiers, C. P.
Beaumont, H. F.	Lancaster, J.	Samuelson, H. B.	Wells, E.
Brown, A. H.			

The following who had intended to vote with the majority were unavoidably prevented :—

Backhouse, E.	Hadfield, G.	Potter, T. B.	Torrens, McCullagh
Bowring, E. A.	Lawrence, Sir J.	Rathbone, W.	Williams, Watkyn
Dodds, J.	McLaren, D.	Reed, C.	Young, A. W.
Gourley, E. T.	Pease, J. W.	Richards, E. M.	

These, with the tellers, bring the number of members in favour of the motion to 124.

FIRE RAISING.

As long as people use pipes, tobacco, and matches, utterly regardless where they throw the latter after ignition, and quite indifferent whether they smoke in their Beds, or near Gunpowder; in a Coal Mine, abounding in explosive gases; in a Carpenter's Shop, amongst shavings; in a Farmyard, Stable, or Barn, abounding in straw and hay; or elsewhere, among other combustible matter, whether liquid or solid, so long will Fires break out unexpectedly. Many ladies have been burned to death by their dresses catching fire from ignited or even unignited matches, carelessly thrown down or dropped by smokers, and inadvertently trodden on by them. And many smokers have been injured by thrusting the lighted pipe in their pockets.

The following cases should be warnings to the slaves of a habit filthy, demoralising, unwholesome, irrational, dangerous, and expensive.

Tyneholm, East Lothian, Jan., 1873. A. TREVELYAN, J.P.

LOCHGELLY.—ALARMING FIRE.—On Sunday night a good deal of alarm was created by the appearance of flames issuing from the gas-works, Lochgelly. A large crowd soon collected, and abundance of water being at hand, the flames were speedily subdued, without much damage being done. The fire originated through a young man in charge of the works, after lighting his pipe, inadvertently flinging the lighted match into the water in which the gasometer is immersed, when the tar, oil, &c., floating on the water and round the sides of the tank, immediately burst into flames.—*Scotsman*, Jan. 21, 1873.

EXPLOSION ON BOARD A STEAMER.—When the steamer King Orry, from Liverpool to Douglas, was within a few miles of Douglas, Isle of Man, on Monday evening, an alarming accident occurred. It is usual to fire a signal gun upon arrival at Douglas. One of the crew named Mylchrest was getting the gun ready, when a lighted FUSEE was thrown into the powder by a passenger. A terrible explosion resulted. The bulkheads were blown to splinters, which flew in all directions among the passengers crowded in the forecastle. Mylchrest was terribly burned, and several passengers were seriously injured, including a lady.—*Scotsman*, Sept. 3rd, 1873.

TRAIN ON FIRE ON THE HELENSBURGH LINE.—An alarming and serious accident occurred on the Helensburgh and Glasgow Railway line on Saturday evening. When the train leaving Helensburgh for Glasgow at 8.30 had proceeded about a mile and a half on its journey, it was observed that one of the third-class carriages was on fire. A large number of passengers were in the carriage, and amongst them the greatest excitement prevailed. Before the train could be pulled up the passengers had scrambled out by the windows, and when the engine driver succeeded in stopping the train, which he did in a few minutes, the flames had extended to every part of the carriage, which in a short time afterwards was completely destroyed. Many of the passengers were found lying at different parts along the line, and six of their number, five men and a young woman, were suffering from serious injuries. Two of the men, both labourers, belonging to Dumbarton, were severely wounded, the one having his right leg broken, while the other

got his head much cut and his body heavily crushed. The accident was caused by a man who was smoking throwing a lighted match on the floor where some paraffin oil had been spilt.—*Scotsman*, September 9th, 1873.

Death from a Lighted Match in the Street.—On Monday afternoon Mr. Diplock, coroner, held an inquest on the body of Mrs. Ellen Saunders, a widow, aged forty years, living at Shepherd's Bush, who met with her death through her dress catching fire in the street. The deceased and her niece were out walking near the Uxbridge Road Station, when it was discovered that the skirt of her dress behind was on fire. The deceased became greatly alarmed, and immediately attempted to run into three houses close by, one after the other, but in each case the door was shut in her face. She then ran into the Mail Coach public-house, where Joseph Olden, a bricklayer, at once took off his coat, and throwing her on the ground, wrapped her tightly in it. A horse-cloth and other things were brought for a similar purpose, and with great difficulty the flames were extinguished. Olden said that when he first saw deceased the flames were above her head. After she had sufficiently recovered he took her home in a cab, and on the way there she told him that just before she saw the fire a boy passed lighting his pipe with a fusee, and she directly afterwards smelt something. Dr. Tenison said he attended deceased immediately upon being brought home. She died next morning. The coroner, in summing up, spoke of the great danger attending the practice of throwing lighted matches in the streets, and thought it was a matter the police should take up. Verdict—"Accidental Death."—*Alliance News*, Aug. 2, 1873.

Serious Pit Explosion near Johnstone.—Shortly after six o'clock on Saturday morning five miners were severely burned and otherwise injured in the New Moss Pit, belonging to Messrs. Merry and Cunninghame, by the explosion of a twenty-four pound barrel of blasting powder, which was in the workings below. Whoever had last been using the explosive material had incautiously allowed a small quantity to fall on the ground. When the men went down, before commencing work, they began to smoke in the vicinity of the barrel, and the result was a dreadful explosion. Four of the unfortunate men rushed to the bottom of the shaft enveloped in flames, and a fifth was blown further into the workings, and beside receiving serious injuries, narrowly escaped suffocation from the smoke. They all received severe outward burns, and all complain of internal injuries. Faint hopes are entertained of the recovery of two of the sufferers. All the men are married. —*Scotsman*, Sept. 23rd, 1873.

"All mankind are insane, only differing in degree and in manifestations; for instance, lying is the result of a badly-balanced brain, and as all lunatics have badly-balanced brains, so are all liars insane. Neither can any one be sane who knowingly does an act injurious to his own or others welfare. The unnatural craving for tobacco and alcoholic liquor arises from an abnormal sensation caused by the blood being poisoned, when the active principle of the above drugs enters into the circulation, passes to the brain, thence through the nervous system, often leaving the excessive smoker a paralytic."—Trevelyan, on "The Insanity of Mankind."

STANDING ARMIES AND MADDENING POISONS.

To the Secretary of the National Republican Brotherhood.

DEAR SIR,—Duly favoured with yours of the 5th inst., pray give my respects and thanks to your Executive for their invitation to the meeting of the Brotherhood, to be held at Nottingham on the 15th inst., which I regret it will not be in my power to attend.

It appears to be unwise to attempt a Republican movement in a Monarchical country before standing armies are got rid of, as no reliance can be placed on blood-stained reforms. The power of the upper classes, originally established by the sword and now kept in existence by the people, who make an army, and by the enormous annual revenue (above £40,000,000) derived through the folly of the people, from the maddening liquor and tobacco traffics. Are people fit to be legislators, or to choose them, that are slaves to habits injurious to health and happiness, that induce them to commit crime and bring them to pauperism? Neither is their patriotism sincere; no sane person and true patriot would give power to the upper classes, by using drugs injurious to health and ruinous to morals, and by enlisting as a soldier. The most important of all political reforms is to educate the working classes in Peace, Anti-Tobacco, and Temperance principles, and teach them to refrain from swallowing maddening poisons and from enlisting in the man-butcher trade. Teach them they are not created to be food for bullets, nor to be victims to climates destructive to the European constitution, nor victims to maddening poisons, and that they are in duty bound to become members of those great terrors of unjust governments and tyrants, the International Working Men's Peace Association, and the Teetotal movement. Refraining from swallowing maddening poisons and from enlisting, *when the people become so wise*, where will be the power of the upper classes? yea, where will their power be? A Government unable to rule without the Bayonet, the Baton, the Halter, the Dungeon, and the Lash, that derive a revenue from maddening liquor, tobacco, (and in India opium) traffics, that cruelly allow the exportation of these maddening poisons into the colonies and into foreign countries, that are unable to get rid of many great evils, among which may be enumerated war, female prostitution, infanticide, drunkenness, and pauperism, that encourage fornication by not allowing soldiers to marry, without the above reforms, are morally unfit to hold the reins of power.

Disband standing armies, and dismiss police forces, and in six months one half of the population would have murdered and robbed the other half. It follows that Christianity, as a civiliser and moraliser, *as taught by the clergy*, is an utter failure. No country can be called Christian in which there is a standing army, or in which Lawyers can grow wealthy from the quarrels of professing Christians. True Christianity, a one united whole in Brotherhood (no priests required), is unknown in Christendom, in which Sectarianism and Law-made Churches, all antagonistic with each other, are mistaken for Christianity. The Church of England (and the Roman Church) owe their existence to

the sword, and founded in oceans of human blood, and human tears, and horrible cruelties, and the Kirk of Scotland also founded in human blood and cruelties, and kept in existence by legal penalties, are anti-Christ, and being part and parcel of the law of the land, their clergy —hirelings, whose only belief is in the Almighty Dollar—are associated with the Government in its political immoralities and crimes.

Yours truly,

A. Trevelyan, J.P.

Tyneholm, East Lothian, Sept. 11th, 1873.

EX-GOVERNOR EYRE.

To the Editor of the "Cosmopolitan."

Sir,—In your issue of the 14th March was a paragraph from the *Standard*, headed "Malicious Persecution." In vindication, will you allow me space in your excellent journal for correction of some erroneous statements made by the writer? As a member of the Anti-Slavery Society, with leading members of the Society of Friends, and others, I had the honour to be one of the "champions of humanity at large" (as the writer designates us), who subscribed towards the expense of attempting to bring ex-Governor Eyre to justice. The following remarks will prove that the writer is wrong in calling the proceedings "malicious persecution;" secondly, in saying, "not content with driving him from his office;" thirdly, "they could not hang him;" and, fourthly, "he has been adjudged to be not guilty by a court of law after a fair trial." I may premise that we had no power to deprive him of his official position; he was recalled by the Home Government, having been found to be unfit, longer, to hold the office of Governor; being opposed on principle to capital punishment, we had no inclination to hang him. The evidence taken before the Royal Commission in Jamaica, in 1866, proved that there had been no rebellion, no preparation for an outbreak, and that the coloured population were unarmed. The Royal Commission, after a protracted and exhaustive inquiry, failed to discover any evidence of that general conspiracy which was the alleged ground of the proceedings. The so-called rebellion was an "outbreak" or riot, arising out of a disputed claim for land. A weak force of volunteers, in a moment of panic, fired into an angry crowd, killing seven or eight men; and the attack on the Court House and its occupants followed, with the result of the death of eighteen persons and the destruction of the building. A wave of panic spread through the parish; two more lives of planters were sacrificed by the rioters, and the plunder of stores and the destruction of the contents of houses around. The next day troops, led by young, inexperienced officers, were on the spot, and never at any moment was resistance offered to them, but for weeks the whole of that part of the island was delivered up to massacre, pillage, and burning; about 500 men and women were put to death, many of them wantonly shot by soldiers on the march, others hanged quite as wantonly and with more deliberate cruelty, after mock trials, by courts-martial. More than

a thousand houses were totally destroyed by fire, and great numbers of both men and women were FLOGGED WITH "CATS" HAVING PIANOFORTE WIRE ENTWINED INTO THE THONGS. A semi-savage native race, of unsettled habits, called "Maroons," was by authority armed with muskets, and allowed to rove at large in the proscribed district, committing great enormities. These facts—and many others horribly atrocious—were stated and condemned by the Royal Commissioners in their report.

During the continuance of this reign of terror, advantage was taken of the courts-martial to get rid of inconvenient persons who were not only not implicated in the disorders in St. Thomas-in-the-East, but who did not live either in or near the parish. Ex-Governor Eyre himself arrested several of his political opponents, and sent them to Morant Bay to be tried by so-called Martial Law. The most prominent case of this kind is that of G. W. Gordon. He was a man of position and property, a Member of the Assembly, and a strenuous opponent of the Governor's measures and policy. While at Kingston, which city was specially exempted from the operation of martial law, he heard that he was accused of complicity in the so-called rebellion; and acting as a man conscious of innocence might have been expected to do, he presented himself to the Governor, who at once arrested him and conveyed him to Morant Bay, where he underwent a mock trial, and was brutally strangled on a gibbet, so low that his toes reached the ground. Neither then or since has the smallest evidence been adduced of his having had any knowledge or connection with the rising at Morant Bay. Lesieu, the editor of an opposition newspaper at Montego Bay, one hundred and twenty miles from St. Thomas-in-the-East, was also arrested by the Governor's warrant and taken to Morant Bay, and would also have been murdered after a mock trial, if one of his friends had not displayed great energy in sending out a writ of Habeas Corpus. From Vere, another distant parish, Dr. Bruce, an aged white man, the Coroner of the parish, and Phillips, a black freeholder, were taken from their homes and hurried off to Morant Bay. As there was no show of evidence against them they escaped hanging; but as Phillips was only a black man, he was brutally flogged.

The first personal offence given by Mr. Gordon to Mr. Eyre took place so long ago as 1862—Mr. Eyre having deprived Mr. Gordon of the commission he held as a magistrate. In the account Mr. Eyre was obliged to give to the Duke of Newcastle of this transaction, in consequence of the representations of Mr. Gordon, Mr. Eyre resorted to mis-statement of the facts of the case, which drew from the Duke of Newcastle a severe admonition of Mr. Eyre for that grave offence in a public officer.—(See the Duke of Newcastle's despatch, Parliamentary Papers, Session 1866. Correspondence on the removal of Mr. G. W. Gordon from the magistracy, p. 37.)

On the 13th December, 1864, a question was asked by Mr. Gordon in the House of Assembly, as to whether Governor Eyre had appropriated from the public purse to the purchase of a pianoforte the sum of £125, which sum was subsequently refunded.—(See Jamaica Parliamentary Debates, vol. 12.)

Although ex-Governor Eyre was summoned more than once to a law court, he was never brought to trial. The charge of the Chief-

Justice of England decided the question of guilt ; but a law of indemnity framed by the Council in Jamaica— of which Mr. Eyre was a member—legally relieved him of all blame, owing to which the jury could not bring in a "true bill." Thus he escaped. Had Mr. Eyre been innocent he would only have been too glad for an opportunity to be relieved from the grave offences with which he was charged ; he would have waived the privilege of the law of indemnity, and allowed the trials to have proceeded. Another cause which led to great discontent was the oppression of an educated, industrious, freed negro race, by the planters introducing coolies to keep down wages, leading to frequent disputes. Neither had negroes any chance of justice in courts of law, they where treated with the greatest contempt and indignity by the officials. The whole transaction was illegal on the part of Mr. Eyre. as the head of the island Government, too disgraceful and the horrors too dreadful for publicity in a court of law in this country. Had it been otherwise, the Home Government would not have allowed the quibble of the law of indemnity to have interfered with the course of justice. So bad was the case that the Royal Commissioners, during the time the investigation was proceeding in Jamaica, never in public court once questioned a witness as to the cause of the disturbance.

Subsequently, an officer, a member of the court martial, when leaving Jamaica in a steamer, jumped overboard, in a fit of remorse, and was drowned.—Yours, &c., A. TREVELYAN, J.P.

Tyneholm, East Lothian, March 31st, 1872.

The above is a lesson showing how little sense of justice and how little feeling of humanity guides a Government dependent on Physical Force for its power.

IMPROVED SECULAR NATIONAL ANTHEM—"SAVE OUR NATIVE LAND."

(Dedicated to Arthur Trevelyan by the author.)

Tune—"God Save the Queen."

O ! Save our Native Land !
Prosper fair Freedom's band—
Prosper and bless;
Make them victorious,
Happy and glorious,
That long may reign over us
Concord and Peace !

Friends of the People ! rise,
Instruct our enemies—
Make falsehood fall !
Confound bad politics,
Frustrate all knavish tricks,
On Justice our hopes we fix—
Truth save us all !

Perish vile slavery,
Priestcraft and knavery—
Hypocrisy cease !
In amity then we'll join,
Commerce and Art shall shine,
Knowledge and Truth divine
Widely increase !

Champions of Freedom ! stand
Firm in your native land !
Thus flows the strain ;
Guarded by Truth and Light,
Virtue and Honour bright,
May Freedom and Equal Right
Triumphant reign !

GEORGE SNOWBALL, Tenant Farmer.

Prior Hall, Northumberland, May 20, 1830.

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CHRIST'S DEITY AND BENEFICENT RESERVE.

THE FATHERHOOD OF GOD.

(Reprinted from Mr. Bradlaugh's journal, the "National Reformer," Oct. 5th, 1873.)

THE *National Reformer* of September 21st contained a leading article by Mr. Charles Watts, entitled "The Hero of Christianity," which, while carefully guarded from vulgar hostility, is yet, at least to Christians, a very painful attack upon the character of Him whom they believe to be supreme Lord. It is the more painful to me, as coming from the pen of a sincere and eloquent man whose talents, like those of several of his colleagues in the leadership of the English Secularists, I have often envied for the defence and propagation of Christianity. And perhaps the paper is hardly less objectionable to us because it takes the course not so much of violent assault as of depreciation by "faint praise," as by speaking of the Lord Jesus as a being of "certain beauties" of character, but "far from heroic," as "timid and impotent for public advocacy," "a feeble, undecisive man," in "no way possessing the vigour of Cromwell or Mahomet," "failing to inspire men with any degree of enthusiasm in combatting the despots of the world," and, in short, as a mere common-place sort of person, not without "many errors."

Now I imagine that it is no unfrequent thing even for Christians to imbibe a little of this mistaken impression, when they read as a *man's* life, the Gospel narrative of the mild and beneficent character of their Lord's visible stay on earth. It certainly does *not* present such "vigour" as the stirring records of Cromwell's rapid onslaughts at Marston Moor and Naseby, or of his ferociously energetic march through Ireland, which, from North to South, he crushed beneath his iron heel. Nor does it afford any such pictures as the marvellous military energy of the first Napoleon when, with his armies, he scaled the Alps, treated precipices, glaciers, and avalanches as toy-like obstacles, dashed down upon a mighty foe at Marengo, whom he routed, as a mountain eagle swoops upon its "quarry," or when he rushed along over the plains of Italy (like a resistless torrent) carrying fortress after fortress, and leading his troops victoriously, as at Arcola, in the very forefront of some of the most tremendous cannonades that ever thundered from artillery. To those who would wish Christ's "heroism" to have these features, his earthly life must indeed appear somewhat unstirring. But its very object forbad all this. And wherefore? Because, as Christians apprehend, he was the Eternal Father of the Universe, manifesting himself, for awhile, in a veiled and most diminutive disguise, in order to convey to the finite minds of his feeble human children certain aspects of the divine character which they could have received in no other way. Previously to his advent men beheld in nature, as we still behold, certain exhibitions of a divine mind. They saw, for example, in the earthquake and the hurricane, a physical might infinitely superior to their own. They beheld in the stars rising night after night, in unvarying order from the horizon, an unapproached regularity, on a grand scale, as also in the ever reliable succession of the seasons. In animal and plant they witnessed, as we witness, marvellous adaptations of function and perfections of construction, which no human skill could even approximate. All these things, and much more, were revealed to them even by "natural religion," and by the visible "reign of law."

But they had, as yet, no evident and historic proof of the existence, anywhere in the universe, of a higher *moral* standard than their own human examples, or of even *equally* attractive sympathies and affections. However beautiful outward nature might appear, in the summer sunshine, or by the "ocean's long moon-silvered roll," it presented nothing so sweet as the tender love of a good mother and wife, nothing so interesting as the compassion of a strong father for an invalid child, or as the self-denying filial

attachment of affectionate sons and daughters. Was it not then reasonably to be expected that if there were a God in heaven, he should devise some mode of revealing to his children upon earth (for educational and elevating purposes of joy-giving beneficence, and to *win* to abiding *voluntary* union with his spirit), that the Creator is not only supreme in physical power, but also in the moral perfections of the happiest and holiest affections? In other words, would he in any way reveal in himself the highest model and archetype of paternal, maternal, and filial excellence? And how could he, if omnipotent, omnipresent, and eternal, yet show that the highest of all spiritual action—self-denying love, self-sacrificing sympathy, is the crowning attribute of his nature? How could the supreme Deity exhibit the seeming paradox of the combination of boundless joy with voluntary infinite suffering—suffering illimitably acute in agony, yet simultaneously and necessarily joy-giving, because perfectly beneficent and wise in its design?

We believe this was done, and could alone be done, as in the way of the Incarnation and the Cross—in the lowly, homely, loving life of Jesus, who glorified all the natural laws of humanity, in the perfection of freedom from fanatical and ascetic extremes, in a blameless childhood, a holy unselfish manhood, and the unflinching fortitude of a martyr's death. But it is only in proportion as he is regarded (by his own Spirit's aid) as "*God* manifest in the flesh," ("Very God of very God") that the mystic glory of this life is perceived—that the infinite depths of its self-sacrifice are viewed beneath the apparent surface, and the unfathomable extent of its sympathies even dimly conceived of. During this period of condescending self-abnegation, the exercise of the concealed awfulness of divine power in Christ would have been inconsistent with the objects of the Incarnation, just as the military "vigour" of a Napoleon, or Cromwell, would find no scope in a paternal monarch's relations to his beloved subjects, and as no violence at all can befit the affectionate examples of a happy home. Christ came to show, in finite form, the reality of the existence of the generally invisible Eternal Father, *as* a Father. But fatherhood and the "vigour" of destructive power are antipodes of each other.

During the Incarnation, therefore, God, as Christ, held his divine power in *sublime reserve*, maintaining a boundless patience. If, for one instant, he had relaxed that reserve, he could have caused the most stupendous physical revolutions. A moment's revelation of his reserved "vigour" might have burst the solid globe into fragments, and have sent the mighty Andes and Himalayas, dissolved from base to summit, pulverised through space. Regarded, then, from this point of view, the earthly life of Christ exhibits the grandest self-control, the deepest tenderness, the most august power of patience ever recorded. For mere physical power, for visibly tremendous energy, God has had, and will have, other spheres of operation than the period of his human Incarnation.

Further, it is even possible, not to say probable, that God, always one and the same, nevertheless, may manifest himself in similar incarnations to the inhabitants of *other* worlds, and even, it may be, in thousands of contemporaneous incarnations throughout his universe, to develop and redeem loving spirits. We cannot assert this. We cannot argue it. But his infinite glory *may* be so diffusive; and he, meanwhile, always and everywhere *one* undivided, unchanging, eternal mind, one universal paternal heart, the single source, archetype, and sustainer of all that is glorious in the physical and spiritual creations.

The limits of a letter preclude reference to other prominent aspects of the Incarnation, especially its sacrificial relation to the crystalline holiness of God—God's own martyrdom, in a fleshly body, to show that righteousness is dearer than life to himself, and that without it no man can ever dwell with him. Nor must I enter into discussion as to some prevalent misconceptions of Christ's relations to sinners, and especially of certain perversions of the signification of the terms "judgment," "damnation," &c. I believe the temporary existence of evil is an absolutely necessary accompaniment of a state of probation and of the moral training of intelligent creatures to

growth by combatting obstacles. But it is grievous that Christian teachers have so often, and so long, given their sanction to God-dishonouring ideas associated with disgusting and revolting acceptations of the word "damnation," which, happily, an increasing number of Christians only understand to mean that degree of paternal chastisement which the hearts of men will themselves acknowledge and feel to be *just*, at that day when men will see good and evil in their fully revealed reality, and when the world's vanity and disappointing baits will be "judged"—discerned. If, *at present*, we could so see them, we should have no uncertainty, no temptation, no ground for faith and fidelity amid obstacles; and, therefore, no scope for the splendid possibilities of moral probation. I only just refer to these things as having a close bearing upon our estimate of Christ as revealing the Eternal Fatherhood of God in a character removed, far as the poles asunder, from those awful misrepresentations which set him forth, either in or out of the Incarnation, as inflicting punishment of the nature of eternal torment, when there is scarcely a sinner upon earth who would torture even a vicious dog in a hot furnace for fifteen minutes. "He that believeth not in Christ shall be damned;" not in this sense, but in the sense of *damage* (sad and painful loss), to himself if his soul wilfully or slothfully rejects the vivifying, sanctifying, sunshine of the revelation of the Divine Fatherhood in him; whilst that is perceived, everlasting life enters the heart. But whilst the soul remains wilfully blind to God's goodness, and *so long*, it must suffer grievous loss, damage, ("damnum"). (If this is not altogether "orthodoxy," it will be difficult to prove it un-Christian or untrue.) The natural results, the *reasonable* consequences, of cruel and indolent lives, on earth must, however, and justly so, be very painful hereafter, and productive of great sorrow, and, perhaps, of the forfeiture of the glorious privilege of immortality.

Only a few words more. The mild and gentle life of Jesus also served, in connection with his resurrection, to reveal immortality and to dispel the terrible gloom which rested upon the best of the heathens in reference to any prospect of future reunion with their beloved relatives and friends passed away. Jesus was thus the Morning Star of Hope, whose rising dispelled the darkness of despair. He took the sting from death, by proving that—

> "It is not painful so to steal
> From life when all we love are near."

And his living spirit still promises—

> "Thus gathered with the loved of time,
> Whose feet the virtuous way have trod,
> Thy soul shall drink of joys sublime,
> And linger in the smile of God."

In conclusion, I venture to affirm that these tender and hope-giving aspects of the peaceful Incarnation life *have* resulted in eliciting, in all ages, the finest imitative enthusiasms, whether in passive endurance, as of the myriad martyrs, or in active struggles with "the despots of the world," be those despots evil men, bad habits, or physical obstacles to healthy social progress. I have here quoted, by way of authority, not a single text of Scripture, and am fully aware that many arguments may be adduced against what I have written; but I further believe that there are feelings of the heart stronger and clearer than logical arguments, and that amongst many Secularists who may not recognise God's existence, there are God-given responses of the conscience, which will speak more and more clearly, and with happy effect, in proportion as the real if mystic glories, the veiled *Deity*, the reserved powers of the life of Christ, are quietly investigated and earnestly contemplated.

WILLIAM TALLACK.

London, September, 1873.

POSTSCRIPT.—Since writing the above, a second article has appeared in the *National Reformer*, further derogatory to the character of our Lord, objecting, for instance, to his Deity because he said: "My Father is greater than I," and also prayed for rescue just before his Crucifixion. Doubtless,

on logical grounds, his Deity may be controverted from these and many other passages of Scripture. But, regarded by reverent and expansive feelings, these indications of the human weakness and physical infirmities of Christ show how profoundly the Eternal Father divested himself of his omnipotence during the Incarnation, and how really he voluntarily underwent the sufferings of his immeasurable self-denial—high as the heavens in power, deep as the ocean in paternal sacrifice.

As to the by no means new objection, that Jesus was deficient in filial regard because he said to his mother : "Woman, what have I to do with thee?" &c.—well, the Evangelists wrote with such abrupt brevity of style that this was evidently rather the substance than the manner of his reply. The word translated "woman" would appear to signify not the slightest disrespect, but is stated by some scholars to have been equivalent to "lady." From Bethlehem to Calvary, the full context of Scripture represents Christ as the devotedly dutiful son of a saintly mother, who was the purest, noblest ideal of woman-hood.

Then as to the charge of "rudeness" for using the "scourge of small cords;" why, really, one can almost smile at such an objection. Could those few cords have cleared the Temple but for the mystic power then momentarily permitted to awe all around him?

Finally, as to our Lord's not sharing in political, conjugal, or other ordinary experiences, and living mainly with reference to a future world. All this was in harmony with his grand mission and its essentially involved reserve, or temporary disguise and self-withholding of his power of Deity. It was to lay a foundation for the faith, enthusiasm, and energetic affections of all coming time and immortality. To focus, as it were, in one apprehensible point, for finite humanity to grasp, the infinite sun of Divine glory. To place, in time and space, an abiding shrine (to be made visible again hereafter) of the boundless, fathomless affections of the august and inmost heart of God—boundless in his willingness to undergo any pain, the most stupendous self-sacrifice, to win his children to righteousness and to exalting love of himself.

The great future must show the perfect wisdom of all this; as also of the grand energies wrought out by the struggles of volitional beings against evil, whereby sin itself may ultimately be seen to be overruled, as a necessary surrounding condition of the noblest righteousness, and the loss of Eden to have been an indispensable prelude to the grander, happier, and incomparably more splendid, "Paradise Regained." In harmony with the prayer on Calvary, "Father, forgive them, *for they know not what they do*," we would also fain trust that many an opposer, now blind to Christ's august glories, may hereafter, by paths veiled from our sight now, be constrained to come, in profoundest penitence and loving humility, to him as the loveliest and most sweetly attractive object in the universe. For he has promised that he "will draw all men unto him," that he will "destroy the works of the Devil," and "swallow up death in victory." And I, for one (though quite aware that certain texts of Scripture may be quoted the other way), believe the whole scope of Christ's Gospel (and also the practical circumstances of poor humanity plunged amid temptations, and not endowed with an equal, and *unweighted start* in the race for righteousness) to warrant our looking with ardent hope for that unending time of sunshine, when the vast sacrifice of God's inmost heart in the Incarnation shall be manifested as the archetypal Loadstone, to win irresistibly the affections of the universe; and that the same boundless grace will continue the inestimable blessing of a sensibly-manifested, ever adorable Deity, enshrined to kindle unintermittingly the intensest, most impassioned devotion of souls, by the endless, ever-new contemplation of the face and form and heart of God supreme, still for ever visible and tangible, in the person of Jesus Christ, even in the midst of the eternal throne.

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EDITED BY

CHARLES BRADLAUGH & ANNIE BESANT.

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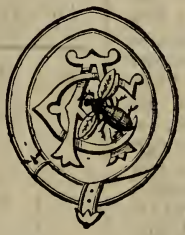

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JANUARY.—31 DAYS.

1	TH	B. Telesio, of Cosenza, Materialist, d. 1588. Quakers of Philadelphia emancipated their slaves, 1788. John Frost, Chartist, sentenced to death, 1840. Maria Edgeworth b. 1767.
2	F	R. Franklin convicted of seditious libel, 1731. *Athenæum* established, 1828. Slaves emancipated in United States, 1863.
3	S	Cicero b. B.C. 106. The five Members impeached, 1642.
4	S	R. Ascham d. 1568. Peace declared between America and England, 1784.
5	M	J. B. Say b. 1767.
6	TU	BEN. FRANKLIN, FREETHINKER, b. 1706. Daillé, French Controversialist, b. 1594.
7	W	Fénélon d. 1715. Book of Common Prayer established, 1549.
8	TH	Baskerville, Freethinker, buried in his own garden, d. 1755. Galileo discovered Jupiter's satellites, 1610. Viscount Amberley, Freethinker, d. 1876.
9	F	First Shot from Fort Sumter, 1861. Bombardment of Paris by the Germans, 1871. Napoleon III. d. 1873. Sorcery made a capital offence by James I., 1603.
10	S	Dr. Birkbeck b. 1776. Penny post established, 1840.
11	S	Carlile sentenced for publishing *Prompter*, 1831. J. Hampden, at Great Kimble, refused to pay ship money, 1635.
12	M	A. COMTE b. 1798. A. Tennyson b. 1810. E. Burke b. 1730. Alva d. 1582. Lavater d. 1801. Mary Smith executed for witchcraft, 1616.
13	TU	Margarot transported for 14 years for advocating reform, 1794. *Daily Universal Register*, afterwards *Times*, published, 1785.
14	W	J. P. Brissot, Girondist, b. 1754. E. Halley d. 1742. Sir T. Lawrence d. 1830. Walcot d. 1819. Statue to Grattan unveiled in Dublin, 1876.
15	TH	C. Southwell sentenced for blasphemy, 1842. British Museum opened, 1759. Molière b. 1622.
16	F	Gibbon, Freethinker, d. 1794. Union sanctioned between England and Scotland, 1707.
17	S	P. Maréchal, Materialist, b. 1803. Mozart b. 1756.
18	S	Mealmaker transported for 14 years for advocating reform, 1798. Montesquieu b. 1689. Paganini b. 1784.
19	M	COPERNICUS b. 1472. Jane Carlile tried for publishing Paine's works, 1821. J. Watt b. 1736.
20	TU	First House of Commons met, 1265. Garrick d. 1789. W. Tunbridge tried for publishing "Principles of Nature," 1823. Wieland d. 1813.
21	W	D'Holbach, Materialist, d. 1789. Louis XVI. guillotined, 1793. Hallam d. 1859.
22	TH	Bacon b. 1561. Gassendi b. 1592. Byron b. 1788.
23	F	First Royal Exchange opened, 1570. French Commercial Treaty signed, 1860.
24	S	Matilda Roalfe imprisoned for blasphemy, 1844. Beaumarchais b. 1732.
25	S	ERNEST JONES b. 1819. R. Burns b. 1759. Hogg b. 1772.
26	M	Ernest Jones d. 1869. Dr. Jenner d. 1823.
27	TU	Schelling, Pantheist, b. 1775. Strauss, Freethinker, b. 1808. Woolston, Deist, d. 1733. Fichte d. 1814. Three men hanged at Bristol for rioting, 1832. T. Paterson sentenced for profane placards, 1843.
28	W	Helvetius, Atheist, b. 1715. Anti-Corn Law riots in London, 1815. Francis Deak, Hungarian Patriot, d. 1876.
29	TH	T. PAINE, Deist, b. 1737. Raspail b. 1794. Woolner's "Black Dwarf" published, 1817. Lamennais d. 1854. C. Bradlaugh and A. Besant before the Court of Appeal, 1878.
30	F	Charles I. beheaded, 1649. W. S. Landor, "Pagan," b. 1775. First lifeboat launched, 1790.
31	S	Ben Jonson b. 1574. Argument in Court of Appeal concluded, judgment reserved.

THE people of England, renowned all over the world for their great virtue and discipline, can they yet suffer an idiot without courage, without sense, nay, without ambition, to have dominion in a country of liberty?—*Henry Vane.*

FEBRUARY.—29 DAYS.

1	**S**	Mary Woolstonecraft Shelley d. 1851. J. Lemprière d. 1793. J. P. Kemble b. 1757. E. Truelove tried for Malthusianism, 1878.
2	M	First Parliament of Great Britain and Ireland, 1801. Ledru Rollin b. 1808. Jury in Truelove case disagreed.
3	Tu	Volney b. 1757. Wilkes expelled from Parliament for publishing No. 45 of the *North Briton*, 1769.
4	W	Shaftesbury, Freethinker, d. 1713.
5	Th	Galvani d. 1799. Sir R. Peel b. 1788. Garibaldi embarked to free Sicily and Naples, 1860.
6	F	Jeremy Bentham, Utilitarian, b. 1747. House of Lords abolished, 1649. A. Trevelyan, Freethinker, d. 1878.
7	S	Monarchy abolished, 1649. C. Dickens b. 1812. Royal Decree suppressing the two first volumes of French Encyclopædia as hostile to royalty and religion, 1752. Rev. R. Taylor sentenced for blasphemous libel, 1828.
8	**S**	S. Butler b. 1612. T. Chubb, Deist, d. 1746. R. Burton b. 1576. Crabbe d. 1832.
9	M	Roman Republic proclaimed, 1849. G. Vallée, Deist, burned for heresy, 1574.
10	Tu	Richard Carlile, Freethinker, b. 1790. Montesquieu d. 1755. Galileo imprisoned by Inquisition, 1632. Privy Council abolished the devil, 1876.
11	W	W. Shenstone d. 1763. Great reform meeting in Trafalgar Square, 1867. London University founded, 1826.
12	Th	C. Darwin b. 1809. C. Bradlaugh and A. Besant reversed judgment against them, 1878.
13	F	H. Hunt d. 1835. C. J. Fox d. 1806. Sir R. Knightley and others fined and imprisoned for pamphlet attacking Church and Parliament, 1588.
14	S	Malthus b. 1766. Sir W. Blackstone d. 1780.
15	**S**	Galileo b. 1564. Trial of Warren Hastings began, 1788.
16	M	Lindley Murray d. 1826.
17	Tu	Giordano Bruno, Pantheist, burned for Atheism, 1600. Self-government granted to Hungary, 1867.
18	W	C. Lamb b. 1775. Horne Tooke d. 1812. Luther d. 1546. G. Peabody b. 1795.
19	Th	J. C. Vanini, Heretic, burned for Atheism, 1619.
20	F	Voltaire, Deist, b. 1694. J. Hume d. 1855.
21	S	Peltier found guilty of libelling Napoleon, 1803.
22	**S**	G. Washington b. 1732. Trial of John and Leigh Hunt for seditious libel, 1811.
23	M	Handel b. 1684. Sir J. Reynolds d. 1792. Cato Street Conspiracy, 1820.
24	Tu	Gutenberg d. 1468. D. I. Eaton tried for seditious libel, 1794.
25	W	C. Wren d. 1723.
26	Th	Proclamation of French Republic, 1848. V. Hugo b. 1802. W. Sautre, Heretic, condemned to death, 1600.
27	F	H. W. Longfellow b. 1807. E. Renan b. 1823.
28	S	Corn Laws repealed, 1847. Montaigne, Sceptic, b. 1533.
29	**S**	

If disagreements happen between king and people, why is it a more desperate opinion to think the king should be subject to the censures of the people, than the people subject to the will of the king? Did the people make the king, or the king make the people? Is the king for the people, or the people for the king? Nations have a right to make their own laws, constitute their own magistrates, and such as are so constituted owe an account of their actions to those by whom and for whom they are appointed. No nation being justly subject to any, but such as they set up, nor in any other manner than according to such laws as they ordain, the right of choosing and making those that are to govern them must wholly depend upon their will. Whilst tyrants with their slaves, and the instruments of their cruelties, were accounted the dregs of mankind, and made the objects of detestation and scorn, those men who delivered their countries from such plagues were thought to have something of divine in them, and have been famous above all the rest of mankind to this day.—*Algernon Sydney.*

MARCH.—31 DAYS.

1	M	Williams pilloried for publishing *North Briton*, 1769. First number of *Spectator*, 1711. John Badby, Heretic, burned, 1409.
2	Tu	Speaker of the House of Commons held in chair while the House passed a resolution condemning the King's policy, 1629.
3	W	W. Finlay sentenced for blasphemy, 1843. W. Godwin b. 1756.
4	Th	A. Lincoln elected President U.S.A., 1861. Jews admitted to freedom of City of London, 1828. G. Odger, Radical, d. 1877.
5	F	La Place d. 1827. Mesmer d. 1815.
6	S	D. I. Eaton tried for publishing Paine's works, 1812. Michael Angelo b. 1474.
7	**S**	Slave trade in negroes abolished, 1807.
8	M	Freret, Freethinker, d. 1749. Sir W. Hamilton b. 1788.
9	T	W. Cobbett b. 1762. Mirabeau, Sceptic, b. 1749. B. Leggatt and E. Wightman, Heretics, condemned to death, 1611.
10	W	J. Mazzini d. 1872. J. Gerrald transported for sedition, 1794.
11	Th	J. Toland, Freethinker, d. 1722. First committee meeting of Sunday League, 1854. Charles Sumner d. 1874.
12	F	J. Cashman hanged for treason, 1817. Bp. Berkeley b. 1684.
13	S	Dr. Priestley, Unitarian Materialist, b. 1733.
14	**S**	Reform Bill read a first time, 1831.
15	M	D. I. Eaton imprisoned for publishing "Age of Reason," 1812. Julius Cæsar assassinated B.C. 44.
16	Tu	H. Hunt and nine others tried for conspiracy, 1820.
17	W	Ebenezer Elliott b. 1781. Mdme. Roland b. 1754. Trellipath, poet, d. 1876. A. Davy and R. Cullender executed as witches, 1665.
18	Th	Commune in Paris, 1871. Completion of the Suez Canal, 1869. B. Legatt, Unitarian, burnt, 1612.
19	F	Reform Bill read third time, 1832.
20	S	Sir J. Newton d. 1727. J. Mitchell, Irish patriot, d. 1875.
21	**S**	J. S. Bach b. 1685. J. P. Richter b. 1763.
22	M	T. Campanella, Freethinker, d. 1639. Lambert and Perry committed to Newgate, 1779. Strafford impeached, 1641.
23	Tu	Law against witchcraft repealed, 1736. Sir F. Burdett tried for protesting against Manchester massacre, 1820. Slavery abolished in Porto Rico, 1873.
24	W	First sale of "Knowlton" after police attack, 1877.
25	Th	Lady Day. Bradshaw, English patriot, b. 1586. Republican movement in Italy, 1870.
26	F	Clarkson b. 1760.
27	S	American War of Abolition, 1861.
28	**S**	Easter Day. Condorcet d. 1794. La Place b. 1749.
29	M	E. Swedenborg d. 1772.
30	Tu	Negro Suffrage in America, 1870.
31	W	C. Brontë d. 1855. Beethoven d. 1827. Haydn b. 1732.

According to our authorised version, the world was created B.C. 4004. But :—

B.C. 12500 the Delta of the Nile was already partially formed, it having taken, at the very least, 14,400 years to reach its present state.

B.C. 12053 settled government seems to have been established in Egypt. When Herodotus visited that country, B.C. 450, the Egyptian priests told him that 345 generations, estimated at 11,340 years, had passed away between the first king and B.C. 713.

B.C. 8570 is the furthest point to which, according to Plato, the annals of the city of Sais reached back.

B.C. 7500 saw pottery used in Egypt.

B.C. 5040 is the date of the establishment in Egypt of the first dynasty of kings.

B.C. 5004 crowned the first Pharaoh.

B.C. 4455 united Upper and Lower Egypt into one empire under Menes of Abydos.

As the Bible must, of course, be true, and the above dates are certainly true, it is clear that Egypt must have been in existence for thousands of years before the world was created.

APRIL.—30 DAYS.

1	TH	W. Harvey b. 1578. Descartes b. 1596.
2	F	R. Cobden d. 1865. Mirabeau d. 1791.
3	S	Wash. Irving b. 1783.
4	**S**	J. Lalande, Materialist, d. 1807.
5	M	C. Desmoulins guillotined, 1794. Hobbes, Materialist, b. 1588.
6	TU	J. Mill b. 1773. Raphael b. 1483.
7	W	C. Fourier b. 1772. Wordsworth b. 1770.
8	TH	Lord Brougham d. 1868.
9	F	Rabelais d. 1553. Bacon d. 1626. Trial and acquittal of Bernard, 1858. National Gallery opened, 1838.
10	S	Grotius b. 1583. A. Holyoake d. 1874. Great Chartist Demonstration, 1848.
11	**S**	Canning b. 1770.
12	M	Phillips imprisoned for selling "Rights of Man," 1793. First number of *N. R.* issued, 1860.
13	TU	Handel d. 1759. Catholic Relief Bill passed, 1829. G. J. Holyoake b. 1817.
14	W	A. Lincoln assassinated, 1865.
15	TH	St. Hilaire b. 1772.
16	F	SHAKSPERE b. 1563. Slavery abolished in Columbia, 1862. Buffon d. 1788.
17	S	L. Berquin burnt for heresy, 1530.
18	**S**	G. H. Lewes b. 1817. Liebig, chemist, d. 1873.
19	M	Byron d. 1824. Ricardo b. 1772. Disendowment Clause of Irish Church Bill carried, 1869.
20	TU	Prudhomme d. 1830.
21	W	Cromwell proclaimed Protector, 1653. Abelard, Heretic, d. 1142.
22	TH	Kant b. 1724. Kossuth b. 1802.
23	F	Cervantes d. 1616. Shakspere d. 1616. Declaration of war against Turkey by Russia, 1877.
24	S	J. Watson imprisoned for selling "Palmer's Principles," 1823.
25	**S**	OLIVER CROMWELL b. 1599. Rochdale Pioneers' Society commenced, 1844. Edinburgh University founded, 1582.
26	M	David Hume, Sceptic, b. 1711. T. Read b. 1710.
27	TU	Gibbon, Sceptic, b. 1737. Sir W. Jones d. 1794. Monarchy of England became an Empire, 1876.
28	W	Pitt b. 1759. Thistlewood and others indicted for treason, 1817.
29	TH	J. Wilkes committed to the Tower, 1763. Test Act repealed, 1829.
30	F	French attack on Rome repulsed by Garibaldi, 1849.

RELIEVE the oppressed; hear the groans of poor prisoners in England. Be pleased to reform the abuses of all professions; and if there be any one that makes many poor to make a few rich, that suits not a Commonwealth. . . .

Your pretended fear lest error should creep in is like the man who would keep all the wine out of the country lest men should be drunk. It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it. When he doth abuse it, judge.—*Cromwell.*

WHO is it that doth not know that every age hath produced some [women] very excellent in those things for which men most prize themselves? and yet these grave fools despise them. It is true that women have not those helps from study and education as men have, but in the natural powers of the mind are noways inferior . . . and unto whatsoever they apply themselves, either learning, business, domestic or public government, show themselves at least equal to our sex. . . . Let not any man, then, through a fond and impudent presumption in his own merit, despise that sex.—*Algernon Sydney.*

SINCE the evils of society flow from ignorance and inordinate desire, men will never cease to be tormented till they shall become intelligent and wise, till they shall practise the art of justice, founded on a knowledge of the various relations in which they stand, and the laws of their own organisation.—*Volney.*

JUSTICE is the cement of mankind. A nation or empire which neglects to be internally just, falls asunder by discord or decay.

ERROR of opinion may be safely tolerated where reason is left free to combat it.—*Thomas Jefferson.*

MAY.—31 DAYS.

1	S	Thistlewood and others executed, 1820. Dryden d. 1700. All Roman Catholic clergy banished from Ireland, 1698.
2	**S**	C. Sumner assaulted in Senate, 1856. Joan Bocher burned for denying Incarnation, 1550.
3	M	R. Cooper, Freethinker, d. 1868. Mandeveld and two others burned for denying Christ, 1539.
4	Tu	Irish Rebellion, 1799. Livingstone, traveller, d. 1873.
5	W	Opening of States-General in France, 1789. Napoleon I. d. 1821.
6	Th	Reform Demonstration in Hyde Park, 1867. Humboldt d. 1859.
7	F	Septennial Bill passed, 1716. Irish Church Bill through Committee, 1869.
8	S	Paper Duty repealed, 1860. J. S. Mill d. 1873. E. Truelove tried a second time for Malthusianism, 1878.
9	**S**	Wedderburn, Unitarian, imprisoned for blasphemy, 1820. E. Truelove convicted and sentenced.
10	M	Turgot b. 1727. Rouget de l'Isle b. 1760.
11	Tu	Landing of the Thousand at Marsala, under Garibaldi, 1860. Outbreak of
12	W	Lord Strafford beheaded, 1641. [Indian Mutiny, 1857.
13	Th	T. Cooper, Materialist, d. 1839.
14	F	R. Owen b. 1771. H. Grattan d. 1820.
15	S	T. Taylor b. 1758. H. Hunt sentenced for presiding at a public meeting, 1820. D. O'Connell d. 1847.
16	**S**	Whitsun Day. Socinius, Heretic, d. 1562. Freethought Conference at Manchester, 1875. Vendôme Column destroyed, 1871.
17	M	Dr. Jenner b. 1749. R. Browning b. 1812.
18	Tu	Bp. Butler b. 1692. Trial by Jury instituted 1270. Petition in Chancery against Mrs. Besant for Atheism and Malthusianism, 1878.
19	W	J. G. Fichte, Heretic, 1762. La Fayette d. 1834.
20	Th	J. S. Mill b. 1806. Caxton b. 1410. Colenso censured by Convocation, 1863. Freethought Conference at Nottingham, 1877.
21	F	Plato b. B.C. 429.
22	S	Beccaria d. 1781. A. Pope, poet, b. 1688. Flax Bounties repealed, 1834
23	**S**	Savonarola burned 1498. Mabel E. Besant taken from her home, 1878.
24	M	D. O'Connell imprisoned, 1844. Copernicus d. 1543. Toleration Act passed, 1689.
25	Tu	Paley d. 1850. R. L. Shiel d. 1851. R. W. Emerson b. 1803
26	W	Fall of the Commune, 1871.
27	Th	Dante b. 1269. Habeas Corpus Act passed, 1679.
28	F	T. Moore b. 1779.
29	S	H. T. Buckle d. 1862.
30	**S**	Sir H. Davy d. 1829. Voltaire d. 1778: his Centenary celebrated, 1878.
31	M	Irish Church Bill read a third time, 1869.

Though a Republic be barbarous, it necessarily, by an infallible operation, gives rise to law, even before mankind have made any considerable advances in the other sciences. From law arises security; from security, curiosity; and from curiosity, knowledge. The latter steps of this progress may be more accidental, but the former are altogether necessary. A Republic without laws can never have any duration; on the contrary, in a Monarchical government, law arises not necessarily from the forms of government. Monarchy, when absolute, contains even something repugnant to law. Great wisdom and reflection can alone reconcile them; but such a degree of wisdom can never be expected before the greater refinements and improvements of human reason. These refinements require curiosity, security, and law. The first growth, therefore, of the arts and sciences can never be expected in despotic governments. . . . Eloquence certainly springs up more naturally in popular governments. Emulation, too, in every accomplishment must there be more animated and enlivened, and genius and capacity have a fuller scope and career. All these causes render free governments the only proper nursery for the arts and sciences.—*David Hume.*

Philosophy, wisdom, and liberty support each other. He who will not reason is a bigot, he who cannot is a fool, and he who dares not is a slave.—*Sir William Drummond.*

JUNE.—30 DAYS.

1	Tu	Hassell, one of Carlile's shopmen, sentenced for selling Paine's works, 1824.
2	W	Fall of the Girondists, 1793.
3	Th	R. Cobden b. 1804. W. Harvey d. 1657. T. Finlay imprisoned for blasphemy, 1843.
4	F	Adam Smith b. 1723. Conference of N.S.S. at Leeds, 1876. A. Leighton sentenced for libelling the Episcopate, 1630.
5	S	Woolner tried for sedition, 1817. First number of *North Briton* issued, 1762.
6	**S**	Palermo taken by Garibaldi, 1860. Corneille b. 1606. Great meeting at St. James's Hall to demand E. Truelove's release, 1878.
7	M	Act of Union with Ireland passed, 1800. First Reform Bill passed, 1832.
8	Tu	W. Campion sentenced for blasphemy, 1793. Church Rates Abolition Bill, 1858. Georges Sand d. 1876.
9	W	G. Stephenson b. 1781. Great Western Railway opened, 1838. T. Paine d. 1809. Conference of N.S.S. at Sheffield, 1878. First Free-thought Conference in Belgium, 1878.
10	Th	Defeat of the Irish at Arklow, 1798.
11	F	Roger Bacon d. 1292.
12	S	Harriet Martineau b. 1802.
13	**S**	Great Social Demonstration at Paris, 1849.
14	M	G. Leopardi, Freethinker, 1837. Sir H. Vane, Republican, beheaded, 1662.
15	Tu	Campbell, poet, d. 1844.
16	W	Salvator Rosa b. 1615. Battle of Naseby, 1645. Monster Petition against Royal Grants presented, 1876.
17	Th	Trial of the suit of the "King *v.* John Hampden," commenced, 1637. A. Kneeland sentenced in Boston for blasphemy, 1838. Mahomet d. 681.
18	F	Titles abolished in France, 1790. Action of the Queen *v.* Charles Bradlaugh and Annie Besant commenced, 1877.
19	S	Lamennais b. 1792. Pascal b. 1623. Magna Charta signed, 1215.
20	**S**	Tennis Court Oath at Versailles, 1789. Louis XVI. fled from Paris, 1791. Parisians entered the Tuileries, 1792. Five Jesuits hanged for high treason, 1679.
21	M	A. Collins, Freethinker, b. 1676. C. Bradlaugh and A. Besant found guilty of publishing "Knowlton," 1877.
22	Tu	J. Mazzini b. 1805.
23	W	J. Hampden killed, 1643. [1797.
24	Th	Midsummer Day. Williams sentenced for publishing "Age of Reason."
25	F	J. H. Tooke b. 1736. Victor Hugo's "Les Misérables" added to the Index Expurgatorius, 1864.
26	S	Corn Laws repealed, 1846. Cudworth d. 1688.
27	**S**	Emperor Julian d. 363. Seven Protestants burnt in Smithfield, 1555. Harriet Martineau d. 1876.
28	M	C. Bradlaugh and A. Besant sentenced, 1877. P. P. Rubens b. 1557. D. Taylor, Methodist, fined for not praying for King George, 1716.
29	Tu	Rousseau b. 1712. Eliz. B. Browning d. 1861.
30	W	First Book printed in England, 1477. Prynne, Bastwick, and Burton pilloried, cropped, and branded for seditious libel, 1637. Pillory abolished, 1837.

A CIRCLE in a straight line is the mathematical symbol of miracle. . . . God is the mirror of man. . . . God springs out of the feeling of a want; what man is in need of, whether this be a definite and therefore conscious, or an unconscious need, that is God. . . . What yesterday was still religion is no longer such to-day; and what to-day is Atheism, to morrow will be religion.—*Feuerbach.*

NATURE is the best posture master. An awkward man is graceful when asleep, or when hard at work, or agreeably amused. The attitudes of children are gentle, persuasive, royal, in their games and in their house-talk and in the street, before they have learned to cringe. 'Tis impossible but thought disposes the limbs and the walk, and is masterly or secondary. No art can contravene it or conceal it. Give me a thought, and my hands and legs and voice and face will all go right. And we are awkward for want of thought. The inspiration is scanty, and does not arrive at the extremities.—*Emerson.*

JULY.—31 DAYS.

1	TH	T. Pooley sentenced for blasphemy, 1857. First steamboat on the Thames, 1801.
2	F	Rousseau d. 1778. F. Huber, Naturalist, b. 1750.
3	S	Leibnitz b. 1646. First Jew returned to Parliament (but unable to sit) 1849. H. Grattan b. 1750.
4	**S**	Independence of U.S.A, 1776. R. Taylor imprisoned for blasphemy, 1831.
5	M	Mrs. Siddons b. 1755. Georges Sand b. 1804.
6	TU	John Huss burned, 1373. Malthusian League founded, 1877.
7	W	R. B. Sheridan d. 1816. Jacquard, inventor, b. 1752. The Parliament of Paris ordered Diderot's "Philosophical Thoughts" to be burned by the common hangman, 1746.
8	TH	Prof. Cairnes d. 1875. Trial of S. Wright for publishing Carlile, 1822. Shelley drowned, 1822.
9	F	W. Cobbett sentenced for sedition, 1810. E. Burke d. 1797.
10	S	E. Truelove prosecuted and acquitted for publishing "Tyrannicide," 1858.
11	**S**	Lalande, Freethinker, b. 1732. Roger Bacon d. 1294.
12	M	Erasmus d. 1536. Jewish Disabilities Removal Bill passed 1858.
13	TU	Marat assassinated, 1793. Thames Embankment opened, 1870. Treaty of Berlin signed, 1878. Papal Infallibility declared, 1870.
14	W	FALL OF THE BASTILE, 1789. Madame de Staël d. 1817.
15	TH	Patmore tried for possessing Paine's works, 1793.
16	F	The Brothers Shears sentenced for treason, 1798. Béranger d. 1857.
17	S	Payne and Waldron indicted for publishing Paine, 1793. Joidon and Johnson condemned for publishing Paine, 1798. Cobbett tried for seditious libel, 1831. Capital Punishment for forgery abolished, 1837.
18	**S**	Demonstration in Hyde Park against grant to Prince of Wales, 1875. Dr. Lardner d. 1768.
19	M	Petrarch d. 1374.
20	TU	J. Sterling b. 1806. H. D. Church, Freethinker, d. 1859.
21	W	V. Schœlcher, Republican, b. 1804. Great Reform Meeting in Smithfield, 1819. Execution of William, Lord Russell, for high treason, 1683.
22	TH	G. GARIBALDI b. 1807. First newspaper published in England, 1588.
23	F	People went into Hyde Park over the torn-down railings, gates being closed, 1866. Jenny Geddes threw her stool at the Dean's head, in St. Giles's, Edinburgh, 1637.
24	S	Trial of Carlile's sister for publishing Paine, 1821. Window-tax repealed, 1851.
25	**S**	Brothers Bandiera shot, 1844. Winterbotham sentenced for sedition, 1793.
26	M	First Jew admitted to Parliament, 1858. Irish Church Disestablishment became law, 1869. Three witches executed, 1682.
27	TU	J. Dalton d. 1844. Robespierre guillotined, 1794. Second French Revolution, 1830.
28	W	Atlantic Cable laid, 1866.
29	TH	Garibaldi entered Messina, 1860. The Marseillaise entered Paris, 1792. Wilberforce d. 1833.
30	F	W. Penn d. 1718. Diderot d. 1784. H. Redhead convicted of conspiracy. 1795.
31	S	Holt convicted for selling "Rights of Man," 1793.

ACCORDING to various editions of the Bible, the world must have been oftimes created. The authorised English version gives B.C. 4004. The reading adopted by Josephus differs by 1684 years in excess; that followed by the Church Council of Alexandria by 1435 years; that preferred by the Oriental Church by 1505 years; that of the Septuagint version by 1386 years; that of the Samaritan text by 241 years; that fixed on by the Jews by 243 years on the other side.

THE oldest tree in the world is the great cypress of Santa Maria del Tule, in Mexico. It began to grow B.C. 4790, and in 1849 had a diameter of 40 feet.

A CYPRESS was dug up at New Orleans in 1850, which showed from 95 to 120 rings per inch, proving an age of 5,700 years at the time of its burial. Beneath its roots were human bones. Over its head were the slowly accumulated layers of soil.

AUGUST.—31 DAYS.

1	**S**	Slavery abolished in British Colonies, 1834. Lamarck, Evolution Naturalist, b. 1744.
2	M	*Bank Holiday.* Eugene Sue d. 1857. Carnot, Republican, d. 1823.
3	Tu	Cartwright tried, 1820. Sir R. Arkwright d. 1792. Rev. S. Johnson arrested for blasphemous libel, 1683.
4	W	P. B. Shelley b. 1792.
5	Th	Lovett and Collins imprisoned for Chartism, 1839. Colony of Victoria established, 1850.
6	F	D. O'Connell b. 1775. Messrs. Robinson convicted of selling "Rights of Man," 1793.
7	S	Berzelius d. 1848.
8	**S**	G. Canning d. 1827. W. Lovett, Chartist, d. 1877.
9	M	Dryden b. 1631. Arnauld, Jansenist, d. 1694. Moleschott b. 1822. A. Combe d. 1847.
10	Tu	Attack on the Tuileries, 1792.
11	W	A boy imprisoned for being follower of Paine, 1793.
12	Th	Peart and Belcher convicted of selling Paine, 1793.
13	F	Royal Proclamation suppressing Republican works of Milton and Godwin, 1660. New Poor Laws commenced, 1834.
14	S	Stamp Duty on Almanacks abolished, 1834. Street gaslights introduced in London, 1807.
15	**S**	G. J. Holyoake sentenced for blasphemy, 1842. G. Adams sentenced for selling the "Oracle of Reason," 1842. First Parliamentary election by ballot, 1872.
16	M	Peterloo massacre, 1819. McDowall tried for advocating Chartism, 1839. M. Tindal, Freethinker, d. 1733.
17	Tu	Admiral Blake, Republican, d. 1657. Béranger b. 1780.
18	W	R. Taylor b. 1784. Declaration of the Rights of Man at Versailles, 1789.
19	Th	Nasmyth b. 1808. Pascal d. 1662.
20	F	Schelling, Idealist, d. 1854. Lord Herbert of Cherbury, Deist, d. 1648.
21	S	J. Michelet b. 1798.
22	**S**	F. J. Gall d. 1828. Oliver Cromwell married, 1620.
23	M	Execution of W. Wallace, Patriot, 1305. Cuvier b. 1769. Growth of Tobacco in Ireland prohibited, 1831.
24	Tu	H. Hetherington, Deist, d. 1849. Liberty of the French Press decreed, 1789. Massacre of St. Bartholomew, 1572.
25	W	Lepeaux, Deist, b. 1753. Chatterton d. 1770. Faraday d. 1867.
26	Th	Körner fell in battle, 1813. D. Hume, Sceptic, d. 1776.
27	F	Hegel b. 1770. Thomson d. 1748. Abner Kneeland d. 1844.
28	S	Goethe b. 1749. Grotius d. 1645.
29	**S**	Locke b. 1632. Colbert b. 1619.
30	M	Muir sentenced for sedition, 1793. F. O'Connor, Chartist, M.P., d. 1855.
31	Tu	John Bunyan d. 1688. Irish Peace Preservation Act passed, 1835.

Government has no rights; it is a delegation from several individuals for the purpose of securing their own. It is therefore just only so far as it exists by their consent, useful only so far as it operates to their well-being. . . .

All have a right to an equal share in the benefits and burdens of Government. Any disabilities for opinion imply, by their existence, barefaced tyranny on the side of Government, ignorant slavishness on the side of the governed. . . .

A man has a right to think as his reason directs; it is a duty he owes to himself to think with freedom that he may act from conviction. . . .

A man has a right to unrestricted liberty of discussion. Falsehood is a scorpion that will sting itself to death. . . .

A man has not only a right to express his thoughts, but it is his duty to do so. . . .

Man has no right to kill his brother. It is no excuse that he does so in uniform—he only adds the infamy of servitude to the crime of murder. . . .

A Christian, a Deist, a Turk, and a Jew, have equal rights—they are men and brethren. . . .

Every man has a right to a certain degree of leisure and liberty, because it is his duty to attain a certain degree of knowledge.—*Percy B. Shelley.*

SEPTEMBER.—30 DAYS.

1	W	Steele d. 1729. Fall of Napoleon III. at Sedan, 1870.
2	Th	J. Howard b. 1726. Peace between England and America signed, 1783.
3	F	Oliver Cromwell d. 1658. Victory of Worcester, 1657. A. Thiers d. 1877.
4	S	Third French Republic proclaimed, 1870. Cromwell's 1st Parliament, 1654.
5	**S**	First American Congress assembled, 1774. Meyerbeer b. 1791. A. Comte d. 1857.
6	M	Frances Wright, Freethinker, b. 1795.
7	Tu	Garibaldi entered Naples, 1860. Buffon b. 1707. Canada ceded to Great Britain, 1763.
8	W	Ariosto b. 1474. Vermingli, Reformer, b. 1500. R. Fludd, Pantheist, d. 1637.
9	Th	Mosheim d. 1755. Alabama claims settled by arbitration at Geneva, 1873.
10	F	Mary W. Godwin d. 1797. Mungo Park b. 1771.
11	S	America discovered by Columbus, 1492.
12	**S**	Peace Congress at Vienna, 1867. Twenty-two persons charged with high treason at York, 1820.
13	M	C. J. Fox d. 1806.
14	Tu	Von Humboldt b. 1769. Dante d. 1321.
15	W	First Balloon ascent in England, 1784.
16	Th	Pomponazio, Philosopher, b. 1462. Spanish Revolution, 1868.
17	F	Condorcet, Materialist, b. 1743. W. S. Landor, "Pagan," d. 1864. Seven persons imprisoned for selling Carlile's *Republican*, 1819.
18	S	Dr. S. Johnson b. 1709. Hoche d. 1797.
19	**S**	Trial of R. Emmett for high treason, 1803. First printing press set up by Caxton at Westminster, 1471.
20	M	Repulse of Charles I., at Newbury, 1643. Rome declared the Capital of Italy, 1870. R. Emmett executed, 1803.
21	Tu	Louis XVI. dethroned, 1792.
22	W	M. Faraday b. 1791. Six women and two men executed for witchcraft, 1692. Sir W. Scott d. 1832.
23	Th	London General Post Office opened, 1829. Körner b. 1791.
24	F	Paracelsus d. 1541. S. Butler d. 1680. Great Reform Demonstration at Manchester, 1866.
25	S	Mrs. Hemans b. 1794.
26	**S**	C. Bradlaugh, Atheist, b. 1833. Clarkson d. 1846.
27	M	G. Cruikshank b. 1792.
28	Tu	H. Hetherington convicted of selling unstamped publications, 1831. Electric Telegraphs first used, 1851. Emancipation of Slaves in Brazil, 1871.
29	W	Michaelmas Day. Richard II. dethroned, 1399. T. Chubb, Freethinker, b. 1679.
30	Th	F. Greville, friend of Burns, d. 1628. Paper Duty repealed, 1861.

Voltaire was ever in the front and centre of the fight. His life was not a mere chapter in a history of literature. He never counted truth a treasure to be discreetly hidden in a napkin. He made it a perpetual warcry and emblazoned it on a banner that was many a time rent, but was never out of the field. . . .

To Voltaire, an irrational prejudice was not the object of a polite coldness, but a real evil to be combated and overthrown at every hazard. Cruelty was not to him as a disagreeable dream of the imagination, from thought of which he could save himself by arousing to a sense of his own comfort, but a vivid flame burning into his thoughts and destroying peace. Wrong-doing and injustice were not simple words on his lips; they went as knives to the heart; he suffered with the victim, and consumed with an active rage against the oppressor. . . .

To Voltaire reason and humanity were but a single word, and love of truth and passion for justice but one emotion. None of the famous men who have fought that they themselves might think freely and speak truly have ever seen more clearly that the fundamental aim of the contest was that others might live happily. . . . Another might well have said of him what he magnanimously said of his famous contemporary Montesquieu, that humanity had lost its title-deeds, and he had recovered them.—*John Morley.*

OCTOBER.—31 DAYS.

1	F	Annie Besant, Atheist, b. 1847. Lord Bolingbroke, Materialist, b. 1678.
2	S	S. Adams d. 1803. Arago d. 1853. London University opened, 1828.
3	**S**	G. Bancroft b. 1800. Lords rejected First Reform Bill, 1831.
4	M	First English Bible published, 1535. First part of Bishop Colenso's Pentateuch published, 1862. Hall of Science opened, 1868.
5	Tu	Diderot, Materialist, b. 1713. Insurrection of women in Paris, 1789.
6	W	Jenny Lind b. 1820. Parliament raised army, 1642.
7	Th	E. A. Poe d. 1849. Archbishop Laud executed, 1645.
8	F	Emma Martin, Freethinker, d. 1851. H. Erskine d. 1817.
9	S	Cervantes b. 1547. Eddystone Lighthouse commenced, 1659. Smith O'Brien sentenced to death for high treason, 1848.
10	**S**	Nottingham Castle Burnt, 1831. Trial of Lancashire Rioters, 1842. H. Marten, Republican, imprisoned for high treason, 1660. Sir J. Oldcastle, Heretic, hanged and burned, 1433. Twenty-nine of the Regicides condemned to death, ten executed, 1660.
11	M	Zwingle fell in battle 1531.
12	Tu	Grace Darling d. 1842. H. Miller b. 1802. Elizabeth Fry d. 1845.
13	W	C. A. Sainte-Beuve, Materialist, d. 1869. Women first permitted to compete for medical degrees, 1863.
14	Th	T. Cooper tried for sedition at Stafford, 1842. Curran d. 1817.
15	F	R. Carlile convicted of blasphemy, 1819. Kosciusko d. 1817.
16	S	C. F. Dupuis b. 1742. J. Hunter d. 1793.
17	**S**	Saint Simon b. 1760. Four Republicans executed, 1660.
18	M	J. Day sentenced for distributing Paine's Portrait, 1793. Opening of Free Library at Liverpool, 1869.
19	Tu	Leigh Hunt b. 1784. Colonels Axtell and Hacker executed for treason, 1660.
20	W	S. T. Coleridge b. 1772.
21	Th	G. Combe b. 1788.
22	F	Sir R. Murchison d. 1871. W. Woolaston, Deist, d. 1724.
23	S	First Parliament of England and Scotland, 1707. Battle of Edge Hill, 1643.
24	**S**	Rev. R. Taylor convicted of blasphemy, 1827. W. Prynne d. 1669.
25	M	Charge of the Six Hundred at Balaclava, 1854. Chaucer d. 1400.
26	Tu	Hogarth d. 1764. Free Reference Library, Birmingham, opened, 1866.
27	W	Servetus, Unitarian, burnt, 1553. Margery Gurdemaine burnt for witchcraft, 1441.
28	Th	J. Wilkes b. 1727. L. Blanc b. 1813.
29	F	D'Alembert, Encyclopédiste, d. 1793. J. Keats b. 1796. E. Halley b. 1656.
30	S	Carra, Materialist, guillotined, 1792. J. Matthews sentenced to death for treasonable pamphlet, 1719.
31	**S**	J. Watts, Materialist, d. 1866.

THE importance of free inquiry extends to our whole manner of thinking and even acting. He who is accustomed to judge of truth and error without regard to external relations, either as affecting himself or others, and to hear them so discussed, is able to realise principles of action more calmly and consistently, and with more exclusive reference to loftier points of view, than one whose reflections are constantly influenced by a variety of circumstances not essential to the subject under investigation. Inquiry, as well as conviction, the result to which it leads, is spontaneity, while belief is reliance of some foreign power, some external perfection, moral or intellectual. Hence it is that firmness and self-dependence are such striking characteristics of the thoughtful inquirer, while a corresponding weakness and inaction seem to mark the confiding believer. . . . Doubt is torture to the believer only, and not to him who follows the results of his own inquiries; for to the latter results are in general far less important. During the process of inquiry he becomes conscious of his soul's activity, its inherent strength; he feels that his perfection, his happiness, depend upon this strength, and instead of being oppressed by his doubts concerning the principles he conceived to be true, he congratulates himself that his increasing force of thought enables him to see clearly through errors that had till now remained hidden.—*W. Von Humboldt.*

NOVEMBER.—30 DAYS.

1	M	*Lettres de cachet* abolished, 1789. The death of Boudin, who fell at the barricades in 1851, celebrated in Paris, 1868. Cromwell's statute unveiled at Manchester, 1875.
2	Tu	Massacre of British at Cabul, 1841.
3	W	J. Huss tried for heresy, 1414. Long Parliament met, 1640; finally dissolved, March 16, 1660.
4	Th	Garibaldi defeated at Mentana, 1867. G. Peabody d. 1869.
5	F	Gunpowder Plot, 1605.
6	S	H. Hunt b. 1773. First number of *Oracle of Reason*, 1841. First number of the *Test*, 1756. J. Hampden tried for refusing to pay ship money, 1637.
7	S	First English Gazette published, 1665. Last person burned alive for witchcraft, a woman, in Spain, 1781. Ship money declared illegal, 1640. Algernon Sydney tried for high treason, 1663. Three of the Nottingham rioters hanged for high treason, 1817.
8	M	Paterson sentenced for blasphemy, 1844. Mdme. Roland guillotined, 1793. Milton d. 1674.
9	Tu	Lord Mayor's day. Capo d'Istria assassinated, 1831.
10	W	Martin Luther b. 1483. O. Goldsmith b. 1728.
11	Th	Schiller b. 1759. Bichat b. 1771. Strafford impeached by Pym, 1640. La Mettrie, Atheist, b. 1751.
12	F	General Fairfax d. 1671.
13	S	Telegraph from Dover to Calais completed, 1851. William Etty, painter, d. 1849.
14	S	Leibnitz d. 1716. Sir C. Lyell b. 1797. J. de Solcia condemned for heresy, 1459.
15	M	Romney d. 1802.
16	Tu	Carlile sentenced for publishing "Age of Reason," 1819. Ewald b. 1803. John Bright b. 1811.
17	W	R. Owen d. 1858. Erskine d. 1823.
18	Th	J. H. Tooke tried for treason, 1794.
19	F	Thorwaldsen b. 1770.
20	S	T. Davidson sentenced for blasphemy, 1820.
21	S	Sir T. Gresham b. 1519. Napoleon III. elected Emperor after the *Coup d'Etat*, 1852.
22	M	Rochefort, Arago, and Crémieux returned for Paris, 1869. Henry Wilson, Vice-President of United States, Abolitionist and Shoemaker, d. 1875.
23	Tu	Fenians executed at Manchester, 1867. Irish Rebellion, 1641.
24	W	Spinoza b. 1632. H. T. Buckle b. 1824. Pope fled to Gaeta, 1848.
25	Th	Rossa elected M.P., 1869, while a political prisoner.
26	F	Washington Irving d. 1859. Hall of Science reopened, doubled in size, 1869.
27	S	Sir J. Eliot died in the Tower, 1632. Trial of Redhead York for seditious libel, 1795. Baron Bunsen, philosophical Freethinker, d. 1860.
28	S	Wolsey d. 1530. C. Beccaria d. 1797.
29	M	Swift b. 1667. Republican Demonstrations at Madrid, 1868. *Times* first printed by steam, 1814.
30	Tu	J. Toland, Freethinker, b. 1670. Destruction of the Turkish fleet by the Russians, at Sinope, 1853.

Sisters and brothers—ye more especially who, knowing the least of things, believe the most in doctrines . . . on ye, more especially, do I call, to arouse the faculties which superstition may have benumbed, and to put the question to your reason, if all the doctrines of the servants of religion are not inconsistent with their own assumed first premises? Could a Being of wisdom demand of ye to spend your time and torture your faculties in imagining things which ye never saw—worlds beyond the reach of human ken, and existences of whose nature ye can form no conception? Could a Being of justice command ye to prostrate the reason he should have given, and swear credence to doctrines which they even who preach pretend not to understand? Could a Being of beneficence visit in anger the errors of the children of his hand, and delight in the torment of those whose ignorance he could enlighten, and whose sorrows he could heal?—*Frances Wright.*

DECEMBER.—31 DAYS.

1	W	Ebenezer Elliott d. 1849. Rev. S. Johnson whipped from Newgate to Tyburn, and pilloried for blasphemy, 1683.
2	Th	*Coup d'Etat* in France, 1851.
3	F	John Brown, Abolitionist, hanged, 1859.
4	S	Hobbes, Materialist, d. 1671. T. Carlyle b. 1795.
5	**S**	Morgagni b. 1682. Mozart d. 1792. Thelwall acquitted 1794. Rome declared capital of Italy, 1870.
6	M	Slave trade prohibited by French Convention, 1794.
7	Tu	Cicero killed, B.C. 43. Algernon Sydney, Republican, beheaded, 1683. Father Matthew, the great teetotal advocate, d. 1856.
8	W	R. Carlile b. 1790. T. de Quincey d. 1859. Hetherington imprisoned for publishing Haslam's Letters, 1840.
9	Th	John Milton b. 1608. John Pym d. 1658. J. and Leigh Hunt convicted of writing against Regent, 1812.
10	F	Luther burned the Pope's Bull, 1520. Royal Academy founded, 1768.
11	S	Flight of James II., 1688.
12	**S**	Averroës, Philosopher, d. 1198.
13	M	H. Heine, Freethinker, b. 1799. Ireland permitted by England to export woollens, 1779.
14	Tu	Tycho Brahé b. 1546. Lord Cobham burned for heresy, 1417.
15	W	J. B. Carrier executed, 1794. I. Walton d. 1683.
16	Th	J. Selden b. 1584. Cromwell first styled "Lord Protector," 1653.
17	F	Beethoven b. 1770. Sir H. Davy b. 1778. Home tried for publishing Wilkes' "Catechism," 1817. J. Nayler convicted of blasphemy, 1656.
18	S	Thomas Paine found guilty of writing "Rights of Man," 1792.
19	**S**	Hone tried for publishing "Political Litany," 1817.
20	M	Hone tried for publishing "Sinecurist's Creed," 1817. La Rochefoucault b. 1613.
21	Tu	Boccaccio b. 1313. Kepler b. 1571. Ranke b. 1795. Lord Beaconsfield, Prime Minister and Empress Maker, b. 1805.
22	W	Landing of the Pilgrim Fathers in America, 1620.
23	Th	Arkwright b. 1732. J. Bronterre O'Brien, Chartist, d. 1864.
24	F	W. M. Thackeray d. 1863. Hugh Miller, Geologist, author of the "Testimony of the Rocks," d. 1856. T. Aikenhead condemned to death for blasphemy, 1595.
25	S	Christmas Day. Sir I. Newton b. 1642. Completion of Mont Cenis Tunnel, 1870.
26	**S**	Helvetius, Atheist, d. 1771.
27	M	Boxing Day. J. Wilkes d. 1797. Charles Lamb d. 1834.
28	Tu	P. Bayle d. 1706. Lord Macaulay d. 1859.
29	W	T. R. Malthus d. 1834. W. E. Gladstone b. 1809.
30	Th	Royal Society instituted, 1660.
31	F	Spurzheim b. 1776. D. Forbes d. 1868. Wycliffe d. 1384.

If there were not a secret pleasure in embracing a good cause, when it seems utterly lost, to take a stand against all-powerful authority, to exhaust, without perceptible advantage, all the resources of one's mind, and all the energies of one's soul, would history have been crowded with men who have preferred to submission and to silence exile, persecution, death, and, worse than all these, the indifference of the multitude and the contempt of pretended sages, always disposed to say, "What use is there in it?" and, "Why not resign yourself?" But to be able to resign oneself, to be sensible to something else besides that which one may touch, and to consent to yield to an inexplicable charm for a struggle on unequal terms, for efforts long barren, these all tell us of the nobility of our nature, and if we lose them what remains to distinguish us from the vile? But we experience in maintaining these titles a deep and sufficient satisfaction.

Be persuaded that when we speak to you of liberty we are recompensed for our pain by that very pain itself, and it is for others rather than for ourselves that we so ardently desire to convince you.—*Prévost Paradol.*

INTESTATES' ESTATES:

Rules by which the Personal Estates of Persons Dying without Wills are Distributed, pursuant to the Statute 22 and 23 Charles II., Cap. 10.

If the Intestate die, leaving	*His representatives take in the proportion following.*
Wife and child, or children	One-third to wife, rest to child or children; and if children are dead, then to the representatives (that is, their lineal descendants), except such child or children, not heirs-at-law, who had estate by settlement of intestate, or were advanced by him in his lifetime, equal to other shares.
Wife only, no blood relations	Half to wife, other half to the Crown.
Wife, no near relations	Half to wife, rest to next of kin in equal degree to intestate, or their legal representatives.
No wife or child	All to next of kin and their legal representatives.
No wife, but child, children, or representatives of them, whether such child or children by one or more wives ...	All to him, her, or them.
Children by two wives	Equally to all.
If no child, children, or representatives of them	All to next of kin in equal degree to intestate.
Child, and grandchild by deceased child...	Half to child, half to grandchild, who takes by representation.
Husband	Whole to him.
Father, and brother or sister	Whole to father.
Mother, and brother or sister	Whole to them equally.
Wife, mother, brothers, sisters and nieces	Half to wife, residue to mother, brothers, sisters, and nieces.
Wife, and father	Half to wife, and half to father.
Wife, mother, nephews, and nieces ...	Half to wife, one-fourth to mother, and other fourth to nephews and nieces.
Wife, brothers, or sisters, and mother ...	Half to wife, half to brothers or sisters, and mother.
Mother, but no wife, child, father, brother, sister, nephew, or niece	The whole to mother.
Wife, and mother	Half to wife, half to mother.
Brother or sister of whole blood, and brother or sister of half blood ...	Equally to both.
Posthumous brother or sister, and mother	Equally to both.
Posthumous brother or sister, and brother or sister born in lifetime of father ...	Equally to both.
Father's father, and mother's mother ...	Equally to both.
Uncle or aunt's children, and brother's or sister's grandchildren	Equally to all.
Grandmother, uncle, or aunt	All to grandmother.
Two aunts, nephew, and niece	Equally to all.
Uncle, and deceased uncle's child ...	All to uncle.
Uncle by mother's side, and deceased uncle or aunt's child	All to uncle.
Nephew by brother, and nephew by half-sister	Equally *per capita*.*

* That is, taking individually and not by representation. Thus, if A die, leaving three brothers or sisters, they each take an equal part of his effects in his or her own right. But if either of them die, leaving children, his children would take his share *per stirpes*—that is, *through him*, and not in their own rights.

Nephew by deceased brother, and nephews and nieces by deceased sister	Each in equal shares *per capita*, and not *per stirpes*.
Brother and grandfather	Whole to brother.
Brother's grandson, and brother or sister's daughter	All to daughter.
Brother, and two aunts	All to brother.
Brother, and wife	Half to brother, half to wife.
Mother, and brother	Equally.
Wife, mother, and children of a deceased brother (or sister)	Half to wife, a fourth to mother, and a fourth *per stirpes* to deceased brother's or sister's children.
Wife, brother, or sister, and children of a deceased brother or sister	Half to wife, one-fourth to brother or sister *per capita*, one-fourth to deceased brother's or sister's children *per stirpes*.
Brother or sister, and children of a deceased brother or sister...	Half to brother or sister *per capita*, half to children of deceased brother or sister *per stirpes*.
Grandfather, no nearer relation	All to grandfather.

By the Act 19 and 20 Vict. all special *local* customs relating to intestates' estates are abolished.

ANTHROPOMETRICAL MEASUREMENTS.

THE department of Anthropometry, of so much importance to the science of anthropology, has recently been carried to great perfection and its method extensively applied. Some very curious and very interesting results have thus been obtained; some of the most interesting of these have been recently published by Dr. A. Weisbach, chief physician to the Austro-Hungarian Hospital in Constantinople, who, Dr. von Scherzer tells us, has probably taken more measurements of living men than any other anthropologist. Dr. Weisbach's measurements refer to 19 different peoples and more than 200 individuals from the most various parts of the earth. As to height, the smallest among the various peoples measured are the Hottentots (1,286 millimètres); this is far behind any other people, as the next, the Tagals, are 1,562. Then follow the Japanese (1,569), the Amboinese (1,594), Jews (1,599), Zingani (1,609), Australians (1,617), Siamese (1,622), Madurese (1,628), South Chinese, (1,630), Nikobars (1,631), Roumanians (1,643), Sundanese (1,646), Javanese (1,657), Magyars (1,658), Bugis (1,661), North Sclaves (1,671), North Chinese (1,675), and Congo Negroes (1,676). The longest measurements, however, are found among the Sandwich Islanders and Kanaks (1,700 millimètres), Caffres (1,753), and the Maoris of New Zealand (1,757). To compare these with the stature of European peoples, we find that that of the English and Irish is 1,690 millimètres; the Scotch, 1,708; Swedes, 1,700; Norwegians, 1,728; Danes, 1,685; Germans, 1,680; French, 1,667; Italians, 1,668; and lastly Spaniards and Portuguese, 1,658. The greatest circumference of the head is found among the Patagonians (614 millimètres) and Maoris (600). Following these are the Caffres (575), Nikobars (567), North Sclaves (554), Congo Negroes, South Chinese, and Kanaks (553), Tagals, Sundanese, and Roumanians (552), Japanese (550), Bugis and Jews (545), Amboinese (544), Javanese (542), Hottentots (540), and, lastly, the Zinganis and Siamese (529). Stature and circumference of head generally stand to each other in opposite relations, although there are exceptions, as in the case of the Siamese with small stature and small head, and the Patagonians with great height and large head.

THE STORY OF 1879.

THE progress made in this country in previous years has—notwithstanding the depression of trade and general hard times—been more than maintained during the past twelve months. There have been each week steady additions to the ranks of the National Secular Society, and as this Almanack is being prepared for the Press the organised societies of Freethinkers of America, known as Liberal Leagues, and those of Belgium, described as Federated Rationalist Societies, are taking steps, in conjunction with the Executive of the National Secular Society, towards mutual affiliation, with the view to ensure ultimately the international federation of Freethinkers throughout the civilised world. Two debates in which Mr. Bradlaugh has taken part, one with a Unitarian minister at Nottingham, the other with a Congregational minister at Burnley, have been very widely reported and extensively read. More work has been done in lecturing than in 1878; Mrs. Besant, Messrs. Bradlaugh, Parris, Slater and Symes, have all been very active, and a new name of great promise, that of Edward B. Aveling, D.Sc., is now added to the list of our platform workers. In Edinburgh a step in advance has been taken by securing a respectable and permanent place of meeting. Professor Flint, of the University of Edinburgh, has published a thick volume in attack on the Atheistic position, to which reply is now being made by Mr. Bradlaugh.

Since the publication of the Almanack for 1879, the Lords Justices of Appeal have, despite a most eloquent pleading for Freethought, confirmed the decree of the Master of the Rolls depriving Mrs. Besant of the custody of her infant daughter, but an order has been made in a collateral suit by which much-extended access has been gained by Mrs. Besant to both her children. In the prosecution by the Vice Society against Mr. Edward Truelove, an appeal is now pending to the Queen's Bench Division of the High Court of Justice. Mr. Bradlaugh having succeeded in rescuing the seized copies of the Knowlton pamphlet from the custody of the Vice Society, Mr. Collette, as appears by his own letter, applied to the Treasury to again prosecute Mrs. Besant and Mr. Bradlaugh for their continued sale of the pamphlet, but the Government refused to repeat what the Lord Chief Justice had previously characterised as a "most ill-advised prosecution." The right to sell being thus vindicated, the Knowlton pamphlet will, when the present edition is exhausted, be superseded by "The Law of Population," so far as Mr. Bradlaugh and Mrs. Besant are concerned.

A new step in the enfranchisement of women has been taken by the London University in throwing its degrees open to all qualified persons without regard to sex, and taking advantage of this, Mrs. Annie Besant in July matriculated in the first class, after a preparation of less than six months, interrupted alike by litigation and by her lecturing and literary duties. We hope in our next year's Almanack to record further distinction of this kind won for the cause, and to be able to add other names of Freethought women in this most honorable endeavour.

The Freethinkers' Benevolent Fund is now entirely under the direction and responsibility of the National Secular Society, and by the additional

subscriptions which are being paid into the hands of the treasurer we believe that this change meets with general approval.

The reports of Freethought progress from the colonies are most encouraging, and there is great hope that the proposed international Freethought federation may find active and organised assistance in New Zealand and Australia.

As we are now on the eve of a great political struggle in connection with a general election it is specially necessary to call the attention of Freethinkers to the influence they possess and ought to use as a political organisation. With its many branches and increased strength the National Secular Society ought to make itself felt in the contest, giving its support to such candidates as are likely to promote the growth of civil and religious liberty. 1880 will, we trust, see a Criminal Code enacted which shall sweep away the present barbarous blasphemy laws, replacing these by more liberal legislation; but to ensure this the presence of wide-minded and Liberal members will be needed in the House of Commons.

CHARLES BRADLAUGH.

HUMANITY AND ITS TEACHERS.

A LITTLE child lay on the shore of an island in a mighty ocean, an ocean which stretched far away towards the east, and into whose arms the sun sank nightly for his rest. The child was very young, and she was all alone; in her eyes was a look of wonder, of inquiry, of fear; her unclosed lips were bent in a curve that was half smile, half droop; she was gazing over the vast plain of shimmering water, where the waves were chasing each other, and where the foam-flakes were kissed by the sun. And presently the child turned from the sea to the land behind her, and she saw the pine forests dark in the distance, and the blue mountain ranges beyond to the north, snow-tipped against the bluer sky; but nearer to her stretched meadows studded with flowers, and groves whose shady alleys were sweet with scent-laden blossoms and musical with song of birds, and the child laughed as she looked, and the wistful wonder left her hazel eyes, and she sprang to her feet and ran to the flowers that beckoned her, and played till she was weary, and sank to sleep on the turf in the sunlight.

As she slept the weather changed, dark clouds rolled out from behind the snow-tipped mountains, and sullen rolls of thunder growled from the northern sky; the clouds spread till they hid the blue heavens and blotted out the sun, and the sea grew black in sympathy, and grey waves scolded away the blue ripples and broke surlily on the shore; soon the storm broke over the island, and lightning flashed and thunder rolled, and angry leaping sea met angry scowling sky. The child woke, and her eyes were wild with fear, and she screamed aloud in her terror; so she fell on her knees and cried to the bright sun to come back and to send away the storm to the dark mountains, and as she prayed there was a rift in the clouds, and a sun-ray broke through them; and the child thought the great sun had heard her, and was living like herself. And ever after, when the sun sank to rest at evening, she prayed him to

return, and in the dawning she thanked him that he had heard her prayer, and she thought that he sent the moon and the stars to lighten her darkness while he was compelled to journey round beneath the sea from west to east.

As the child grew a little older, not sun and moon and stars alone, but all things fair and strange and terrible, were to her living friends or foes; she loved or feared them all. As she lay in the shade of the trees, sweet human faces bent over her from the branches, and soft voices whispered her to sleep; she would garland the trees for love of the wood-nymphs, and she learned to reverence all life around her, lest her woodland goddesses should be angered. And she gave names to these dream-friends, and called her beloved sun Apollo, and her moon Diana, and the rolling sea was Neptune her father, and the earth was Ceres her mother; so the child was no longer lonely, for all nature lived to her. And the child grew, and new forms gathered around her: Athene made wisdom divine to her, and Aphrodite moulded her limbs to beauty, and she became strong, and wise, and lovely, but yet was proud and oft cruel and selfish in her strength.

One day a new teacher came to her, and taught her strange new things; grey he was, and dull and unbeautiful; he scorned her pleasant dreams and trampled on her garlands of flowers; he wreathed thorns instead of roses for a crown, and chased away wisdom, and beauty, and love. True, he promised beauty and joy hereafter, but told her they could only be won by suffering and sacrifice here; and the child, who was now almost a woman, grew pale, and sad, and stern, and secretly, from time to time, bewailed her lost friends of sea, and earth, and sky. Yet she learned some useful lessons of work and sacrifice, and grew strong in endurance of pain, learning obedience to a will mightier than her own.

Gradually this master also faded away, and took his place with the older teachers, for the child was now a woman, and had outgrown her time of pupilage; but she was lonely at first, and stretched her hands backward to their fading forms, crying: "Leave me not alone, alone in the world!" From the shadows came back answering voices, from which she learned, as their last lesson, that she had lost nothing in them that was good; for Athene said: "Wisdom is ever with you;" and Aphrodite: "I was love and beauty, and leave you not;" and Christ: "I was God in man to teach you that Man is god."

And the woman stood by the sea where the child had played; the wonder, the awe in her eyes had deepened, but the fear had passed away.

ANNIE BESANT.

A HOLIDAY MUSING.

THERE is a quaint old stone bridge in North Wales. It was built in the fifteenth century, across a wild, turbulent stream. For half a thousand years the water has thronged through its arches with a voice as of thunderings. The stream, in its tossing and struggle at this point in its career, reminds one of the time of turmoil through which all true

hearts pass in their striving after that which is right, and here also, as in the mind-contest, there is a fierce delight in the struggle. If you look up towards the mountains whose union with the clouds has given birth to this fair stream-child, you will see the silver thread upon the dark mountain side, and know that there the water is slipping down between the pine trees, with a longing to know what there is in the world beneath; and looking up the glen close to you, you can see little waves of white foam tossing up into the air, and peering over the heads of their fellows to see what means that roar beyond, growing louder and louder every moment; and when the fall is near, with what a wild joy the river rushes, hurrying onwards, swirling round rocks or dashing impetuously over them; wave on wave sweeps along clattering to its fellow, "See, the fall is near;" then with a headlong swing the last rock is cleared, and down the water leaps from ledge to ledge into the depths below. Some miss the track, and go eddying out into quiet little pools at the side, where they find long, green grasses waiting to be bathed by them. And there they lie still and make a calm little water-nook, wherein the grasses sway lazily to and fro, and the tiny hands of children dip, while their voices make a music in the air.

In one place the water has found a new way, and some of the quieter waves come trickling down in more sedate fashion than the riotous main body, and stealing soberly over the slanting rocks, slip into the main stream far below. In the midst of the stream, at its wildest, stands a little island of bright green, with a few bronze-stemmed pines, that look in dignified wonderment at the noisy water rushing past them, and intensify its wild uproar by their stately calm. One leafy tree on the edge of the green isle leans out over the rushing water and says: "Kiss me."

Beneath the water as it falls you can see the rocks washed smooth by countless generations of waves, and in some parts there is an underfoam half seen under the pellucid wave, as a maiden's love half reveals itself under her pure glance. A ceaseless shower of diamond drops and spray rises into the air, and therein the sunlight makes delicate rainbows. Over the stream flutters a detached fragment of exquisite color that is a butterfly, and birds sweep backwards and forwards, cooling their hot wings in the wave crests. When the time of struggle, with its toil and its tumult, is over, and the river has crashed down its many feet into the bed below, it flows on serene and strong. For a little while there may be a toss here and an eddy there, that are memories of the time of strife, but even they pass, and the free, deep stream moves in its majestic strength towards the sea. And lo! from hills far asunder from those that had given it birth, another stream has been struggling its way to meet this. It also has had its seasons of wild fighting, with for comfort and support, none but divine nature. It also has triumphed. For both the season of doubt and struggle is over now, and these twain, the stronger and the more beautiful for the difficulties they have vanquished, flow into each other —as two noble lives—and move onwards to the sea, making a new gladness and beauty in the earth.

EDWARD B. AVELING.

THE PATH OF PROGRESS.

HUMAN progress is the passage from a state of complete bondage to an ever increasing state of freedom. All men, individually and collectively, are spending life in preserving or bursting the bonds of servitude. If the former, its secret spring is personal or class interest in some monopoly. If the latter, it arises either from a condition no longer bearable, leading to wild and often useless attempts at redress, or being guided by knowledge, inspirited with the unselfish enthusiasm of grand ideas, and embodied in organised endeavours, it quietly and surely clears the path of progress.

In the necessities and helplessness of childhood we find the reasons and causes of all governments; and in the physical and intellectual development of man we find the source of increasing repugnance to autocratic rule; thence the germ and growing love of liberty, inducing a constant and ever more increasing strife against all forms of paternal domination.

The first all-absorbing question of life is the attainment of a sufficient and constant supply for the demands of the stomach. And this continues even now, and seems likely to remain for a very long period, the sum and substance of the hopes and fears of by far the largest number of bipeds, whose development, through some untoward circumstance, seems to have been arrested just at this point. If so, all hope of further development for them is entirely out of the question. But there are some to whom, when the certainty of physical life is well assured, comes the opportunity for mental development, for the generating and fructifying of noble and far-reaching ideas. Then it is that the true use of the arts and sciences is manifest, in lifting thought and mind out of the coarser selfish elements of being on to a higher plane. For we must not suppose the essential difference between vulgarity and refinement is that the one is common and the other rare, though this is too true, but that the former looks at everything from the selfish point of view—what shall *we* gain in food or drink, in clothes or position? what power shall we wield?—whilst refinement is unobtrusively manifest in self-forgetfulness. The special glory of the arts and sciences, therefore, is, not that they are instruments for making money or position, but for taking us unconsciously, for only thus can it be done, out of self, and filling us with delight in the study or work itself in which we may be engaged. There are others who, having got beyond the first stage and the first question of existence, have developed mentally just sufficiently to be absorbed in the next dominant question, which widely obtains in this world, "How they may save their own souls?" These, though undoubtedly in a more advanced and hopeful stage, still retain in a large measure the selfish elements of the lowest life. Nevertheless, such persons may, and frequently are, lifted out of the narrowness of a selfish religion in varying degree by the diviner truths and beauties with which the arts and sciences permeate the minds of their votaries. Thus, in fact, do truth and beauty acquire dominion; thus alone has selfishness been conquered, or will be conquered; and thus is indicated to us the only possible path of progress. Not for one moment would we disparage self-knowledge, but merely guard against the false notion current that it can be acquired alone by

constant introspection, and would place by contrast in the strongest light the greater truth, that the completed self-knowledge can only be attained from the standpoint of other and the widest knowledge possible. The habit of seeing all things only with our own eyes, through our own spectacles, must give place to the contemplation of self from other standpoints, from that of the race and the world.

The nature of this progress of the race is shadowed forth in the change from entire absorption in the search of food to unbounded delight in ideas. A passage from the concrete to the abstract. See how men will lie, steal, and kill for food for the belly, to satisfy the more selfish elements of their nature. But when they are filled with love of truth, they pass to the acme of self-forgetfulness, and will even die for the same.

The essence of all tyrannies is selfishness. And it might be thoughtlessly affirmed that all resistance to tyranny springs from self-love at least, if not selfishness. But whenever this is so, and it is successful, you will always find an attempt to enthrone some other tyranny in the place of the one destroyed. For the resistance which tends to liberty, being absorbed in some grand idea, is self-forgetful, seeks only otherness, the greater truths, the diviner beauties, held not in one, but in all. Whatever the amount of freedom won in past ages, in Persia, Egypt, Greece, or Italy, it was won under the inspiration of great ideas, embodied either in art or philosophy, lifting their disciples out of the valley of the customary into the fuller and clearer vision of the mountain top. Art, science, and philosophy may at first only attempt to expound and illustrate the religious and political life of the past and present, but ere long they begin to question, then develop, and at last remodel these into better forms, which gradually supplant the old.

Freedom of thought ever precedes freedom of action. Fresh thought, new ideas, press forward to ultimate embodiment. To counteract this tendency of human nature, those who tyrannised over the outward life sought to carry their rule to the inmost recesses of the mind, sought to make their dominion absolute. Religious imperialism was allied to political imperialism. And for ages men never for a moment doubted their absolute necessity to society. Even now the bulk of mankind are under the twin delusion that kings and gods are necessary to prevent a return to primitive chaos, hating with all the intensity that ignorance and prejudice can yield any and every attempt at change which seeks to put these on one side. Our work is clearly to diffuse artistic, scientific, and philosophic ideas, thus to liberate the mind, so that men, rising superior to superstition and prejudice, may become so imbued with thoughts of freedom that they cannot rest till they enjoy their fullest realisation.

In conclusion, we must not forget that all collective progress lies incipiently in individual development. Not that any one individual, any particular government, any special code of laws, can yield us immediate liberty. Only as individual progress is multiplied into the whole race, is true, universal, and complete progress possible. Liberty cannot be bestowed; only as it is wrought out in us can we enjoy it. Only as each individual cultivates the love of truth, the enjoyment of the beautiful, does he really help to free others, does he desire the freedom of others, does he participate in this, the highest aspiration, individual freedom by universal liberty.

TOUZEAU PARRIS.

LAWS OF NATURE.

WAS ever a more useful and at the same time more unfortunate combination of words? Most civilised people have some conception of a municipal law—that is, a law of a state—and few persons are altogether wrong in that conception. A law, thus regarded, is an enactment, an order, a wish or determination, promulgated by the legislative power for the guidance of the people. But there is no conceivable resemblance between a law of this sort and a law of nature.

"Laws of Nature" is a phrase used by some writers to denote the unwritten, unformulated principles that govern human actions before any really formal laws have been laid down. But such a use of the phrase is very incorrect. An Act of Parliament is a "Law of Nature" as much as any merely understood principle that regulates human life. No sooner does man become a society, be it family, clan, tribe, or nation, than he needs municipal law, formally expressed or tacitly agreed upon. No matter how rude, how instinctive, how unreasoning, how merely elementary such laws may be, they exist and sway human conduct wherever society exists.

The phrase "Laws of Nature" is also used to denote natural phenomena and their changes, and very often, among unphilosophical persons, to express their conceptions of the *causes* of the phenomena of nature. Here it is that we find many otherwise sensible people falling into most egregious blunders. Speak to the next man you meet respecting a law of nature, and at once there starts up before his vision the idea of government, subjects, and the whole apparatus, more or less distinct, of a legislative power. "A Law of Nature!" he soliloquises, "that implies a law-*giver*; and this law regulates unerringly the particular branch of nature on which it has been imposed. Here, then, is positive proof of a divine ruler. The whole of nature is governed by unalterable laws, and they were given and must be executed by a God. How blind, then, the atheist must be to admit that there are Laws of Nature, and yet to doubt the existence of him who framed them!"

If we admit the premisses the reasoning is good enough. If nature has laws, in the same sense as society has them, then they must have been given, or formulated, or imposed by some one.

But, in truth, nature has no *laws*, obeys no orders, is not restrained by any prohibitions, nor does she recognise any ruling authority. To do so, nature must be everywhere alive and intelligent, and her aptitude for submission must be perfect. Where is the man who really believes that the river flows because commanded to do so; that the tree grows for similar reasons; that a wave breaks in obedience to an order from high quarters; or that a planet moves in an elliptical orbit in conscious submission to the will of a mathematical superior? To talk of nature's materials and forces *obeying laws* is to confess that as yet you have not passed beyond fetishism or childhood. The fetish worshipper ascribes consciousness and will to the clod, the stone, or bit of wood he fears and serves. The child attributes thought and conscious action to his ball, his stool, or doll; and so the grown-up child, the greatest of all babies, the theologian, ascribes to the changing phenomena of nature an obedience to *laws*.

The "Laws of Nature" do not exist except in human brains and books. They form part of the sum and substance of human knowledge, not the external objects of our knowledge. They are purely subjective, not objective. A Law of Nature is merely the statement of an ascertained natural fact, or, better, the knowledge of the fact expressed in words. When such a statement is exact, it becomes a formula which for ever secures to posterity the results of a given discovery, and helps to lead us in many cases to other facts previously unknown. A Law of Nature, that is, an exact statement of fact, shows also the relation between two or more events. The flow of a river, for example, is due to excess of water at its fount, and the rapid or gradual slope of the ground forming the river bed. Given the quantity of water in a measured space of time at the fount, given the breadth of the river bed and its rate of decline, we can calculate how deep the water will be at a given spot and how fast it will flow; and the process of reasoning may easily be reversed, for the Laws of Nature will guide us to correct conclusions.

So, again, if I am told that a stone is let fall from a balloon a mile above the earth, I can calculate the time of its descent, how long it will take to fall 20 feet, a quarter of a mile, &c. If I also know its weight, I can calculate, too, the momentum with which it will strike the earth. Further, it is easy to calculate, on the same grounds, how great a force would be needed to hurl that stone a mile high, how long it would take it to rise to that height, and how fast it must travel when leaving the earth in order to mount so high. But this calculation was an utter impossibility until experiments had been made, and the results formulated; and the formulæ in question are "Laws of Nature."

Many people use the phrase "Laws of Nature" to denote the *causes* of physical phenomena. They speak of the laws of gravitation causing the revolutions of planets; of the laws of chemical combination uniting different elements into new compounds, &c. But they speak as unphilosophically as a man would who should ascribe the formation of an island to a scientific map of it; for a natural law is but the image of a physical fact, as the map is of the island. And just as a correct map of any country is a good guide for an educated traveller, so is a law in physical science a guide to the student in his investigations of nature. As no correct map can be made without a survey—that is, one or more men must first explore a region, then chartographically describe it—so must one or more men ascertain the facts of physical science and their invariable relations before there can be any natural laws; for natural laws are but verbal maps of recurrent and fixed phenomena.

All the talk, therefore, about nature's laws having an author is mere wind, unless that authorship be ascribed to men who have discovered nature's phenomena and formulated the facts. The phrase I criticise is exceedingly convenient; but there is none that requires greater care in the using.

J. SYMES.

A TRAVELLER, going to bed, was surprised to see a ghost, which—or who—in a sepulchral tone, began: "I am the spirit of one who was foully murdered here." "That's no business of mine," said the traveller, turning round on his pillow. "Apply to the proper quarter. Good night."

MARK TWAIN IN THE "HOLY LAND."

SAMUEL L. CLEMENS, popularly known by his pseudonym of "Mark Twain," is one of the most delightful humorists that America—land of freedom and of wit—has produced. His works are well known in this country, and the exuberant drollery which abounds in their pages has secured for them a wide-spread popularity. When the fit is upon him, Mark does not hesitate to satirize and ridicule religious matters: not "blasphemously," as Dod Grile occasionally treats them, but in a spirit of pure, irresistible fun and "cussedness." In proof whereof, witness the wonderful dialogue between the rough miner and the "gospel sharp" (*Anglicé* parson) anent the burial of Buck Fanshawe.

Some few years ago, Mark Twain, in company with a large number of excursionists, journeyed over the greater part of the globe. His experiences during the trip are narrated in his happiest style in two volumes, "The Innocents Abroad" and "The New Pilgrim's Progress." In the latter occur the chapters describing his impressions of the "Holy Land," and it is with some incidents in connection with this that I propose to bore the gentle reader.

The follies and stupidities of the guides and sight-mongers of the "Holy Land" are dwelt upon with good-humoured exaggeration by this genial author, who is never weary of laughing at the simple credulity of the believers. For example, he mentions that near Calvary a large stone, built into the wall of a house, was exhibited to the party as "one of the very stones of Jerusalem" which Christ mentioned when he was reproved for allowing the people to shout "Hosannah," on his triumphal entry into Jerusalem. One of the pilgrims said: "But there is no evidence that the stones *did* cry out. Christ said that if the people stopped from shouting 'Hosannah,' the very stones *would* do it." The guide was perfectly serene. He said, calmly, "This is one of the stones that *would* have cried out." "It was of little use," adds Mark, "to try to shake this fellow's simple faith—it was easy to see that."

Many instances of a similar nature might be quoted. The colossal credulity, the "simple" stupidity of these out-and-out believers, Mark Twain lashes with unsparing hand. But when his own less powerful and less grotesque religious sympathies are touched, when he approaches any object recalling to his mind the pious teachings of his childhood, Mark himself becomes a maudlin sentimentalist, and gushes about the "holy places" like a romantic school-girl. He can laugh at the believers in St. Veronica's handkerchief or the blood of St. Januarius; but set him down in front of the "Holy Sepulchre," and he twaddles forthwith of "the most sacred locality on earth to millions and millions of men and women and children; the noble and the humble, bond and free," and so on, *ad nauseam*. He ridicules the story of Helena finding the crown of thorns, the nails, and the copper plate with the inscription which was affixed to the cross; but when he stands in front of Galilee he feels impressed, and gushes religiously.

This may be inconsistent, but it is only natural. The Protestant sneers at the "mummery" of the Roman Catholic; and, on returning to his own conventicle, he goes with solemn visage through a slightly modified version of the same "mummery." The superstition of our

neighbours is repulsive and degrading; our own superstition is a sweet and holy thing; and, if any philanthropist endeavours to reason it out of us, we indignantly ask, "What will you put in its place?" Mark Twain should cease to laugh at the superstitious follies of others, or he should rise above his own weaknesses in that way, and poke his delightful fun at all creeds alike!

GEORGE STANDRING.

PROSPECTS OF FREETHOUGHT IN FRANCE.

IF it be true, as is asserted by Ernest Renan in his "Histoire Générale et Système Comparé des Langues Sémitiques," that Monotheism, theocracy, and intolerance are the distinctive marks of the Semitic nations, whilst the spirit of individual search after truth, Freethought, and tolerance are the no less distinctive marks of the Indo-European race, I dare affirm that actually the most intensely Indo-European nation in the world is the French, and the most intensely French are France's philosophers and their disciples the French Republicans.

This does not suit our Catholics, who would gladly shut every one's eyes to a fact so inglorious, in their opinion, for the nation they liked to style the eldest daughter of the Church. If the world would only believe that the Church's statistics are the expression of the reality, and that out of 36 millions of French some 34 or 35, having been born and baptised in the Catholic religion, are to be reckoned among the faithful, they would be pleased enough. Every one, however, knows this is not the case, and it was not necessary that so high a functionary as the Prefect of the Seine, M. Senator Hérold, should lose a son of his and give him a secular burial, for every one, in and out of France, to be convinced that very large numbers of Frenchmen have long ago parted with the Church, never to return to it. The *enterrement civil* of the Préfet de la Seine's son was nevertheless a capital example; for there are, among the thousands of *employés de la ville*, a great number of families that till now seldom or never dared allow their inmost feelings full play, from fear of ruining their worldly interests and prospects of advancement. And so it is through all France. But now that the Préfet de la Seine has given the example, who is the unbeliever among the civil servants of the Seine who will not feel enboldened to go and do likewise? In this respect the faithfulness of the Prefect to his own anti-clerical opinions cannot be over-praised. He has, so to speak, taken the clerical yoke off the necks of all his *subordonnés*, which was the more to be desired, as the Prefect himself, it is true, has been changed, M. Hérold having replaced M. Ferdinand Duval, who, though a sceptic, was a tool in the hands of Churchmen; but the heads of the various administrative offices have not been removed, and though they, to pay their court to M. Hérold, just now affect not to blame him, but, on the contrary, paraded their presence at his son's funeral, as if they too had been consistent Freethinkers, they are not at all to be relied upon, and would gladly avenge themselves and their former masters on the heads of the poor *employés* under them. You see what the situation is, and all over France it is more or less the

same. What will the end of it be? I don't think I am mistaken in foreboding that the end of it shall be the triumph of Freethought. The strength of the theocratic spirit is apparently very great. It shows itself able to keep at bay the powers that be, and has been lately so successful as to enlist the services of such a man as Jules Simon, who has undertaken to prevent the passing of Article 7 of the Ferry Bill before the Senate. But this enlisting of Jules Simon is perhaps a proof of weakness rather than strength, for it shows that the clericals had nobody in their own ranks to oppose to Jules Ferry, Paul Bert, and their numerous friends. There is, besides, an enormous difference between enlisting soldiers and enlisting a chief. Soldiers do your bidding, you do the bidding of the chief; and be sure that such a chief as Jules Simon has aims of his own that he will consider before everything else. I don't think the clericals have struck a very good bargain in allying themselves with Jules Simon, and as regards the latter, I think he is very actively engaged in undoing himself and ruining his own prospects. He, no doubt, is a believer in his own skill and good luck; but as the proverb says, "Tant va la cruche à l'eau qu'à la fin elle se casse," and M. Jules Simon has so often brought his pitcher to the fountain of popular favour, that the day is not distant when he may find, to his intense and very disagreeable surprise, that he went to it once too often.

The battle, besides, is not to be won by one man, but by the whole nation, for the field of battle is everywhere; in every family, in every home, in every school, in every club or café, in every municipal or departmental council, the struggle is going on, and every one, from the President of the Republic to the last beadle and gamekeeper, from the oldest to the youngest, is engaged in it.

It is true none of us is to be broken on the wheel, or beheaded by the hangman, or burnt on the pile, but if the Church could not conquer its enemies when it had at its service the wheel, the axe, the pile, and all the instruments of torture it long relied upon, is it likely to conquer them now that it has been disarmed, and is compelled to fight a nearly equal, though still very unfair, fight?

Often has the tide turned, it is true, but when a nation has been able to recover from such wholesale massacres as were perpetrated after the days of June, 1848, and the Commune of 1871, it can safely be predicted that even if they kept united, the army, the magistracy, and the clergy would have much to do to keep such a nation in fetters. What is it to be when the army, the magistracy, and the clergy are divided, as they are now, and are likely to be still more in times to come?

The note of interrogation at the end of the foregoing sentence might, I think, be dispensed with.

Is there then no threatening cloud to be taken notice of in the rose-coloured sky of French Freethought? Far be it from me to indulge in such a fanciful dream, or to under-estimate the strength of the Catholic spirit. The battle of Freethought against Jesuitism is one ever to be fought, ever to be won again. The Church of Rome, both led and served as it is by the Jesuits, has lost none of its gigantic powers, and our Opportunist friends are, I am afraid, unwittingly, and very foolishly, playing into the Jesuits' hands, by endeavouring to set up a kind of Gallican against the Ultramontane Church. Nothing in this respect is

more curious and instructive than the discussion on the *budget des cultes* that has just taken place in the Chamber of Deputies. The question was about bringing down the salaries of archbishops and bishops from 20,000fs. and 15,000fs. respectively to 15,000fs. and 10,000fs., on one side, and on the other increasing the salaries of 2,000 poor curates by 100fs., which entails a charge of 200,000fs. on the budget of the next and following years. It is plain that the bishops and archbishops are irreconcilable enemies of the Republic, and that it is very absurd to give them larger salaries than they are entitled to by the very letter of the *Concordat*. This is simply paying for the rod we are to be beaten with. On the other side it is quite true that the *low clergy*, as the poor vicars and curates are called, though they are generally bound body and soul to the modern doctrines of the Church of Rome, precisely because they are fearfully lorded over by the bishops, are much less hostile to the Republic than their lords and masters; and nothing could be more to the point than the letter of a poor curate, of a village of the Tarn, that was read to the Chamber by a deputy of that department, M. Bernard Navergne. "I have the honour, M. Député," wrote the poor curate, "to send you a copy of the decree just levelled at me by my bishop. As you will see, the cause of my troubles is my denying the legitimacy of the Vatican Council, and my not believing in the infallibility of the Pope. I used to keep these sentiments to myself, but on seeing the consequences that are being drawn from the dogma of Papal infallibility, on seeing that the aim pursued was the temporal domination by means of Ultramontanised youth, in the same way that this very end has been already attained in the Church by the Ultramontanising of our young clergy in our seminaries, I could no longer stand it, and I gave vent to my sentiments. I refused to contribute for the universities called Catholic; I refused to sign the petitions against the Jules Ferry laws. *Inde ira*, &c."

To sum it up, the poor curate was deprived of his humble functions by a decree of his lord, † Etienne Emile, Archbishop of Albi. There is little doubt the number of vicars and curates thus treated by their bishops is legion, and it might not be very difficult to set up a kind of schism between the low and the high clergy. But what is the result of such a policy likely to be?

According to our Opportunists, nothing more clever could be done. They don't want to disestablish the Catholic Church, they want to lay their hands upon it and make it a tool, *un moyen de gouvernement*.

I cannot conceive of a more dangerous policy. There never was a really Gallican Church in France, and I hope there never will be a French national Church. It has from time to time been the dream of a few statesmen. Napoleon I., at the very time he drew up the *Concordat*, thought he could with a stroke of his pen have turned France Protestant. This idea, if I am not mistaken, has been mostly entertained by English Protestants, but it is all bosh, and it proves only that neither the Napoleons nor the English know the nation that gave birth to Rabelais, Voltaire, Diderot, and our modern Freethinkers. With very few exceptions, like Father Hyacinthe, and the poor curate just spoken of, the whole clergy of France, high and low, are equally pledged to the most absolute Ultramontanism. Even M. de Pressenssé, a Protestant of note,

avers that "from this doctrinal point of view all difference between the secular and regular clergy is obliterated." Why should we not profit by the advantage thus given us to part with the Church, high and low, cut off their supplies, and once and for ever make a reality of the French Revolution's governing idea, the secular opposed to the religious state?

Suppose our moderate and bamboozled friends succeed in investing, through a feud between bishops and curates, the low clergy with a new prestige, the war between Freethought and religion shall simply be postponed, and our forces scattered.

Is it not a queer way to conquer one's foe to refuse him a little money to gild the coronets of a few princes of the Church, and supply him largely with funds to feed the ranks of his army? Yet such is the policy that has just prevailed in the Chamber of Deputies, and I can't help seeing the danger, and calling your attention to it. This danger, besides, has been clearly pointed out in the Chamber by my good friend Maigne, but I am sorry to say he was not listened to, and his amendment was lost.

You see that, as regards the Church, the policy of the Opportunists and that of the Intransigeants are as fundamentally different as it is possible to be.

Ours is the policy of complete disestablishment, and our friend M. Boysset has just laid down on the table of the House a Bill, signed by most of the Extreme Left deputies, and a few of the *Union Républicaine*, to carry out the repeal of the *Concordat*, and the abolition of the *budget des cultes*. This is the truly Republican policy; for suppose the *Concordat* repealed and the Church disestablished, we can then safely enter on the policy of full liberty to all. We, however, have not the slightest hope of seeing our Bill voted by the Chamber; but it must be discussed in order that it should become the main plank in our platform at the general election of 1881. We have, as you well know, to fight against tremendous odds. Only remember what Macaulay said of our enemies in his fine essay on Ranke's "History of the Popes:" "With what vehemence, with what policy, with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their Church, is written in every page of the annals of Europe during several generations." We know it, and we know too that we should not deserve the victory if we were not able to show as much vehemence, policy, discipline, courage, self-denial, all the qualities just enumerated, except the unscrupulous laxity in the choice of means that has made the name of Jesuit a synonymous term with social immorality, political depravity, and religious hypocrisy. The struggle is much harder for us. We are not associated. When we succumb, either for a time or for ever, our wives and children are not provided for, raised up again, and this makes an awful difference between the clerical and the Freethinker, as regards the virtue necessary to forget the dearest private ties.

This reminds me of another great mistake of Gambetta. He more than once said that *heroic times were over*, and made a sort of contempt

for heroism part of his policy. This is, both in fact and theory, a great error. Struggling against poverty, and against that sort of social excommunication under which the well-to-do and respectable classes hold those who dare to attack their interests and prejudices, require as much courage and self-denial as a fight on a field of battle; and only such as have gone through it can know what a fiery ordeal this is, and what kind of heroism it calls for. The number of those who dare to have an opinion of their own, and dauntlessly stand by it, grows larger and larger every day. Heroic times are not over at all, and let us hope won't soon be over; for it is a moral revolution we want. Old ideas and lax morals will never carry us over the fearful crisis, Freethought must go through. If we rightly value the strength of our enemies, I think they are greatly mistaken in the way they undervalue ours. They do not believe in morality. They think we are as lax and as corrupt as they are, and would have us be. In this, I think, they are deceived, and this too is what makes me believe we shall, in the long run, get the better of them. Our immediate prospects, however, are not, though fair, exceedingly pleasant, and what makes them the more unpleasant is that our greatest difficulties are due to our Opportunists' lack of vigour and decision at a moment when the decisive battle of disfranchisement might have been won, if they had only remained faithful to their own principles.

A. TALANDIER.

AN EPISODE OF THE "CINQUE GIORNATE."

"The artificial noble shrinks into a dwarf before the noble of nature."—THOMAS PAINE.

THE "Five Glorious Days" were drawing towards their close; the people of Milan, after a death-struggle in which men, women, and children—armed, for the most part, with such weapons as clubs, stones, and household implements—had all borne their part, began to hope for victory; for the trained soldiers of Austria, though at least twenty thousand in number, and provided with cannon and all other appurtenances of modern war, gave way everywhere, yielding street after street, position after position, whilst barricades arose as if by enchantment in all directions, and the citizens—whose numbers and daring increased at every moment—rained a deadly fire from behind them and from their windows and roofs upon the hated *Tedeschi*, who now saw themselves made the target of their own abandoned weapons. Women who had never fired a gun in their lives might now be seen loading those of their fathers, husbands, and brothers, or assisting in the work of hurling down furniture and stones upon the soldiery. In many and many a house delicate ladies and women of the people might be seen working together at the manufacture of cartridges, or casting their plate into bullets. From time to time the door of one of these houses would open to admit men bearing a bleeding human form; some of the workers would then leave their task to help that of the surgeon. The rest of these women—worthy descendants of the matrons of old Rome—would continue as before; from a hundred steeples the clang of the tocsin bell might be heard, and mingled with cannon-

thunder, that sound pealed far away across the level plains of Lombardy, summoning peasants from their labour to the aid of the struggling city.

Oh ! it was a glorious time—a time of wild, fierce enthusiasm—a time of triumph and vengeance, of hope and despair, of exultation and mourning ; when a down-trodden people rose at last upon its oppressors, and showed an astonished world that noblest courage could still dwell within an Italian breast. For centuries the world had mocked and spat upon captive Italy ; but now not one son of Italy worthy the name but would show that world how—

". . . L'antico valore
Negli italisi cor non èancor morto."

For the cannon of the "Cinque Giornate" will be echoed from Alp to sea, and Italia's sons will awake at that voice of thunder from the sleep of ages, and drive forth the crowned and cowled oppressor.

And whilst the people were thus fighting the battle of freedom, what were the deeds of the aristocracy ? That chivalrous body had, with few honourable exceptions, fled away into Piedmont, or was hiding in holes and dens within its palaces. And it is this same aristocracy, allied with the worse half of the middle class, that now pretends to govern the people who were the liberators of Italy !

* * * * * *

The greater portion of the city has been won, but the ramparts on its eastern side are still held by the Teuton. So also are many buildings adjoining them. The cannon and the musket continue to belch forth death, a dim cloud of sulphurous smoke broods above the city ; beneath that cloud a thousand tragedies are taking place at once—wild charges, despairing rallies, deeds of noblest personal daring.

Before the vast *Palazzo del Genio*, or Engineers' Barrack, a surging crowd has assembled, and dashes itself repeatedly against the massive gate. In vain ! the place has been strongly fortified, and from window and loophole a deadly fire rains upon the assailants, who at length withdraw behind the shelter of their barricades.

But look ! a halting, crooked form—a form so uncouth as at any other moment to excite aversion—steps forward bearing a faggot upon its crooked shoulders, and advancing to the door of the palace, there deposits its burthen. Again and yet again the scene is repeated ; slowly, painfully, the cripple toils on, unmindful of the shower of balls ; the blood flows from more than one wound, but he seems not to heed it. The people look on with stupid wonder at first, then divining his object, they rush to the pile of firewood from which the first faggots had been taken, and pile others up against the door, which is soon burned down ; they rush in, putting to the sword or making prisoner the whole of the defenders. A leader demands the name of the hero to whom the victory is due. "Pasquale Gottocorno, the Hunchback," answer a number of voices in the crowd.

Yes, reader, the man whose heroism caused the fall of one of the most important positions in Milan, thereby hastening the triumph of his fellow-citizens, was a poor, ignorant, despised hunchback, who, too infirm for hard work, gained a scanty living as a sweeper. That poor,

suffering creature was willing to lay down his life for his country, and yet, what had been the gifts of that country?—Brutal insult, the jests and mockery daily heaped upon him by the thoughtless and unfeeling!

For some years after the events above narrated, Pasquale Gottocorno dragged on a wretched existence, his wounds rendering him still less capable of exertion than nature had already made him. A small pension was, it is true, assigned him by the municipality; this was of course stopped on the return of the Austrians, though it was, I believe, renewed after the revolution of 1858.

The noblest mind may dwell within the rudest body, and it is to hearts like that of the poor Milanese cripple that Italy owes her partial regeneration. I say *partial*, for, alas! into what hands has she not fallen?

"But time at last sets all things even.
And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong.

R. H. Dyas.

NATURA NATURANS AND NATURA NATURATA.

THE NATURE OF THINGS AND CAUSE.

"Philosophy is not harsh and crabbed, as dull fools suppose, but musical as is Apollo's lute."—Milton.
"Truth is the body of God, as light is his shadow."—Plato.

That is, when truly discerned and logically followed out; but there is nothing so unreasonable as reason, out of season, or reason misapplied, and nothing more often misleading than reasoning from analogy, except in the case of ascertained truth in a general application, as when Newton, by the law of gravitation which he had discovered, was enabled to give an explanation of the motion of the tides. But the fundamental reason of the motion of gravitation, or of any motion, must be referred to first principles, seeing that the cause or nature of a thing is in what it does, and there is nothing more to know about it; or you must press on and enquire the reason or cause of the supposed cause or nature, and so on *ad infinitum*.

Professor Blackie, of Edinburgh, has written a very clever and learned work, "The Natural History of Atheism," referring chiefly to Mr. Bradlaugh, the late Harriet Martineau, Professor Tyndall, and myself. Not content with our asserting that as a matter of course there *must* be a sufficient cause or reason in nature, or in the nature of the material, for all that occurs in an eternal chain and sequence of action and events, in which perpetual flow and interaction are involved, we must act in accordance therewith and accept the consequences, though knowledge is power and gives us a certain command over nature and over ourselves. Hence, the uniformity of law and the sense of being in all things the creatures of circumstances, is not fatalism in a philosophical sense, but allows the ability to choose and act for the best as determined by knowledge and reason. Now, Professor Blackie in his restless mind wants a

cause for the first principles of nature, and supposes a somebody, or some unintelligible abstract mind in nature designing and working the designs out like a common carpenter, and this assumed "intelligence" he calls God, and Professor Blackie does me the honour to quote largely from my "Letters" to Miss Martineau. Now Professor Tyndall, in a reply in an article in the *Contemporary Review*, refers to his boyhood, when he would lie awake in the night puzzling his inquisitive brains as to "Who then made God?" And if you omit the personality, as Dr. Carpenter and Professor Blackie seem to do, and refer to an "intelligence" in all natural action, we must press on the question what caused the intelligence, since all we know of or can conceive as intelligence is an educated function of a complex intesselated organism in its relation to external circumstances, in one aspect as a mirror, in another aspect as an instrument working by imitation with an application, which is Bacon's definition of design. And Professor Fowler, of Oxford, in his new work on "Bacon's Novum Organum," in a note p. 218, says: "The restless ambition of the intellect is one of the impediments to the attainment of truth. The mind ever desires to penetrate further and further into the nature and causes of things, but in vain. And hence, feeling its helplessness, it falls back upon itself, and supposes the processes of nature to be carried on with the same ends and in the same manner as the works of man." Now, art must be acquired by the observation of what is, and the works of art may be termed a second nature, just as habit is so called, using conditions in placing matter beside matter, but matter doing all the work, as Professor Playfair well said. Hence, to refer the primary cause to mind is simply absurd. The real analogy from animate to inanimate nature is in instinct, the blind action to an end or "purpose" without acquired knowledge or education, as when the spider weaves that marvellous and most symmetrical web in order to get its living in catching flies, as we throw out nets to catch fish and birds. We all allow that there must be some such blind formative principle at work, so to speak, throughout nature, either for the development of the spider's body or the beautiful crystalline formations on the frosted windows. The cause, or nature, is exhibited in the effect, and to suppose a somebody or a something acting with conscious, determining intelligence behind and besides the substance itself is only making a mystery of plain facts, and uttering transcendental nonsense—the sort of stuff dreams are made of.

Then after what I have written, I can hardly be misunderstood in saying that true philosophy, in an emotional or poetic sense, may be termed an affection of the mind, obedient to the highest reason of enlightened and educated intellect, as the basis of pure and natural emotions. But this can hardly be entertained, or even comprehended, by those who, as Plutarch says, "retain the foolish and frightful opinions they received in infancy." My opinion then is, that philosophy rightly felt and understood is deeply reverential, as in the words of Plato and Milton, and, in fact, a profoundly pure and elevating religion—if we must retain that word—indeed, the only high and effective religion, the only religion completely discarding idol-worship and selfish principles. It seems to me that nothing can be higher or more "spiritual" than philosophy founded on true science, and united with

emotion and poetic aspirations and sentiments, which each must be inspired with according to his genius and character. But we must learn philosophy in "the garden of the Muses and the house of charity," and discard all superstitious notions and anthropomorphisms for realities; let Apollo take the place of Pan in making all things more musical and beautiful, and more in conformity with our highest sentiments, needs, and desires, but ever yielding to the inevitable, for, as in "Julius Cæsar," "of your philosophy you make no use if you give place to accidental evils." In a word, take things philosophically, courage, fortitude, and true magnanimity crowning the edifice.

HENRY G. ATKINSON.

FALSE WITNESS.

"*I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

"*And though after my skin worms destroy this body, yet in my flesh shall I see God.*

"*Whom I shall see for myself, and mine eyes shall behold, and not another.*" THE above words contain the very nucleus and kernel of the Christian faith. The Divinity of Christ, the Resurrection, the Judgment, the Immortality of the human race, all these cardinal doctrines are accepted and declared in a few verses translated from an ancient Chaldean poem, written ages before the occurrence of the events chronicled in the New Testament, ages before the ideas embodied in this outburst of Oriental eloquence had been conceived by the Jewish mind.

With reference to a rising from the dead and a living again, it may truly be said that all Christendom has rested with more confidence upon the declarations of Job than upon the narrative of the Gospels or the exhortations of the Epistles.

"*I know that my Redeemer liveth!*" How swells and peals the Easter music, proclaiming the victory of the risen Saviour over death and the grave!

"*I know that my Redeemer liveth!*" How solemnly triumphant rings out that undaunted prophecy over the coffined remains of "this our brother," or "this our sister," committed to the earth in the sure and certain hope of a glorious resurrection!

And yet Job, or whoever was the author of the Chaldean epic, never wrote any such words, never had any such ideas. The whole of that beautiful structure of belief, so far, at least, as the above quotation has to do with its building up, is founded upon an ignorant misinterpretation of a series of very simple and natural expressions. The suffering philosopher mourns over the blindness of his accusers and would-be counsellors, and appeals to posterity for his justification. It is the same complaint which every man whose words or deeds are in advance of his generation has been obliged to make ever since Job's day, and will be obliged to make for ages to come. It is Galileo's irrepressible whisper, "*And yet it moves!*" it is Garrison's bold cry, "*I will speak,* AND I WILL BE HEARD!"

This, "in plain English," is what Job really meant:—

"*My enemies are many; my friends do not understand me. I am sick and miserable. My experience of pain and trouble has deepened my*

insight as to the real meaning of life; but when I wish to tell what I have learned nobody will listen to me. Oh, that my words were written in a book, that they were engraved upon a rock? For I know that by-and-by, long after I am dead, perhaps, some one will rise up who will say successfully what I am now saying in vain. That man will be my vindicator, and posterity will reverse the sentence of my persecutors. I am sure of this, although for me nothing remains but death and corruption. I know better than any one else how diseased and wretched I am. But why do you reproach me for my sufferings? Am I to blame for them? Be careful how you take it upon you to judge me, lest in doing so you should condemn yourselves!"

This simple and rational interpretation is to be found in a recently published Italian translation of the book of Job, by Signor Benjamin Consolo, a learned Jew, of Florence, one of the most profound Hebrew scholars of this or any age.

And the discovery raises an important question concerning Christian scholarship and Christian morals. How is it that this egregious blunder in the translation of so familiar a passage has been suffered to go so long uncorrected? Are there in Christendom no students of Hebrew sufficiently conversant with that language to correct the mistake? Or is it thought a dangerous thing for "the people" to know that Job did *not* bear testimony to the truth of doctrines devised ages after worms had destroyed his body?

The error, no doubt, arose at first in a misunderstanding of the Hebrew word which means redeemer, saviour, or vindicator. Job meant that he hoped a man would eventually rise up who would vindicate his memory by the means which Germans call a *Rettung*—that is, by writings which redeem or deliver the character of a deceased person from misapprehension or calumny. But the Christian translators, catching at the word *redeemer*, straightway conferred upon it Divine Personality and a capital initial, and then altered (ignorantly and unconsciously, let us hope) the sense of the ensuing passages to suit the supposed prophetic allusion to the revelation of the New Testament.

The only approach to a correct rendering of the verses is in the French translation by L. Segond, where the word *vengeur* with a little *v* is substituted for *Rédempteur* with a great *R*, and neither hint nor promise of the resurrection of the body is held out. So far as the change goes, it substantiates Signor Consolo's interpretation; but the whole idea has not been grasped by the French translator, and, therefore, the result is not in all respects satisfactory. Monsieur Segond retains the "*I shall see God;*" but does not claim that it will be in the flesh; on the contrary, he says it will be after the body is destroyed. But in the Italian translation there is no mention whatever of God; the expression having reference solely to the deplorable physical condition of the man.

Now that accurate knowledge and unbiassed judgment have been brought to bear upon this bit of ancient literature, it is to be hoped that Chaldean poetry will no longer be employed as a bulwark of Christian theology, and that the eloquent heathen who really *did* say that if a man die he shall *not* live again, may no longer be made to teach the Christian doctrine of immortality. ELIZABETH E. EVANS.

NATIONAL SECULAR SOCIETY.

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1879—1880.

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Wigan : V. Lowe, 38, Lord Street, Wigan Lane.
York : W. Button, 2, Piccadilly.

RULES.

NAME.

This Society is called "The National Secular Society."

PRINCIPLES AND OBJECTS.

The National Secular Society has been formed to maintain the principles and rights of Freethought, and to direct their application to the Secular improvement of this life.

By the principle of Freethought is meant the exercise of the understanding upon relevant facts, and independently of penal or priestly intimidation.

By the rights of Freethought are meant the liberty of free criticism for the security of truth, and the liberty of free publicity for the extension of truth.

Secularism relates to the present existence of man, and to actions the issue of which can be tested by experience.

It declares that the promotion of human improvement and happiness is the highest duty, and that morality is to be tested by utility.

That in order to promote effectually the improvement and happiness of mankind, every individual of the human family ought to be well placed and

well instructed, and that all who are of a suitable age ought to be usefully employed for their own and the general good.

That human improvement and happiness cannot be effectually promoted without civil and religious liberty; and that, therefore, it is the duty of every individual to actively attack all barriers to equal freedom of thought and utterance for all, upon political, theological, and social subjects.

A Secularist is one who deduces his moral duties from considerations which pertain to this life, and who, practically recognising the above duties, devotes himself to the promotion of the general good.

The object of the National Secular Society is to disseminate the above principles by every legitimate means in its power.

MEMBERSHIP.

Any person may, in the discretion of the Executive, be admitted a member of this Society who shall sign a form of Declaration as follows:—

"I am desirous of joining the National Secular Society, in order to extend its principles; and I pledge myself to do my best, if admitted as a member, to co-operate with my fellow-members to attain the object of this Association."

Name .....
Address .....
Occupation .....
Active or Passive .....
Dated this.....*day of*.....18 .....

This Declaration, signed by the candidate, shall be transmitted to the Secretary, with one shilling for a quarter's subscription; and, if the Executive accept the candidate, a certificate of membership will be issued, the total subscription being four shillings per year. Persons being unable to pay this subscription may be enrolled free on satisfying the Executive that they do good Secular work. Affiliated Societies whose members join the National Secular Society shall only pay one-third of the above subscription.

If the person desirous of joining the Society be already an enrolled member of some local Secular Society, he can, on that local Society becoming affiliated as a branch of the National Secular Society, join and pay his subscription through the local Secretary. In this case the branch will remit fourpence per quarter per member to the parent Society. In all cases the local organisation is of the highest importance. Without efficient district organisation the National Secular Society can effect little good.

The members are either active or passive.

The active list consists of those who do not object to the publication of their names as members of the National Secular Society. An active member's duty is to send as often as possible reliable reports to the President or Secretary of the doings of the local clergy, of special events, sermons, lectures, or publications affecting Secular progress. He should also aid in the circulation of Secular literature, and generally in the Freethought propaganda of his neighbourhood. Where a local Society exists, he ought to belong to it, whether or not it be a branch of this Society.

The passive list consists of those whose position does not permit the publication of their names, except at risk of serious injury. The knowledge of these names is confined to the Executive, and the members are only referred to by initials. It is earnestly requested that persons in an independent position will enrol themselves only as active members.

Members' subscriptions are payable quarterly, on December 25th, March 25th, June 24th, and September 29th.

Any member more than six months in arrears may—provided due notice of his default shall have been sent to him, and disregarded by him—be erased from the roll of members.

The Executive shall have power to expel any member, but the member so expelled shall have power to appeal to the next general meeting of members of the Society.

EXECUTIVE.

The Executive shall consist of a President, Vice-Presidents, Secretary, Treasurer, and members of the Council, who shall hold office for a term of one year—*i.e.*, from one annual Conference until the Conference next succeeding—all members of such Executive to be eligible for re-election.

All propositions, touching the business of the Society, for decision at the Conference, shall be forwarded to the Executive at least one month before each Conference; and shall be printed in the *National Reformer* fourteen days prior to the meeting of the said Conference; and such business shall take precedence of everything else.

The President, Vice-Presidents, Treasurer, Secretary, and Auditors shall be elected by a majority of votes at the general annual meeting of members.

The members of the Council shall be severally elected within twenty-one days after each such annual general meeting, by the several branches and affiliated Societies, one member for each branch or Society. All members of the Council so elected, and resident more than twenty miles from the place of meeting of the Executive, shall be termed Corresponding Members, and all business of which notice has been given, shall be printed and sent to the Corresponding Members, who shall be allowed to vote upon it by letter.

Once, at least, in each year—and, if possible, to be held on the day of, and immediately after the general annual meeting of the members of this Society—the Executive shall convene a Conference of all Freethinkers in the United Kingdom of Great Britain and Ireland.

BRANCHES OF THE NATIONAL SECULAR SOCIETY.

ENGLAND.

METROPOLITAN.

(M.C. signifies Member of the Council.)

Central Offices:—Hall of Science, 142, Old Street, City Road, E.C. Secretary, R. Forder, 37, Taylor Street, Woolwich, S.E. Secretary to Hall of Science Club and Institute, R. O. Smith. Summer lectures, Sunday evenings, at 7.30; winter lectures, Sundays, at 11.15 a.m. and 7 p.m. Science Classes on Wednesday and Thursday evenings, 8.30 to 10. Admission to Club to members of the National Secular Society by ticket, free on application to Mr. Forder.

Central London Branch.—Hall of Science, 142, Old Street, E.C. Secretaries, Ernest G. Wells, 29, Cross Street, Islington, N., and W. J. Ramsey, 20, Brownlow Street, Dalston, E.; M.C., George Wells. Bible class, every Sunday afternoon during winter months, at 3.30. Open-air lectures every Sunday during summer months at Gibraltar Walk, E., and Harrow Green, Leytonstone, at 11.15 a.m., and in Victoria Park at 3.30 p.m. Membership, One Shilling per quarter, which includes free admission to the Hall of Science Club and Institute.

Deptford.—Secular Institute, Union Street. Lectures, Sundays, at 7.30 p.m. Singing class, Sundays, at 3 p.m. Social meetings, Saturdays, at 7 p.m., all free. Social gatherings of members and friends, first Monday in each month, at 7 p.m.; music, dancing, singing, recitation, until 1 p.m. Secretary and M.C., W. Feltham, 9A, Royal Hill, Greenwich.

East London.—Phœnix Temperance Hall, 85, Commercial Road. Lectures and discussions, Mondays, at 8.30 p.m. Secretary, W. J. Wadham, Bow Common Lane, E.; M.C., J. F. Haines, 212, Mile End Road, E.

North London.—Claremont Hall, Penton Street, Pentonville. Summer lectures, Sundays, 7.30 p.m. Winter lectures, Sundays, 11 a.m. and 7 p.m. Quarterly meetings, first Sunday in March, June, September, and December. Secretary J. R. Cobham, 136 Hertford Road, Kingsland; M.C., A. Hilditch, 7, Cromer Street, Gray's Inn Road, W.C.

South-West London.—Secretary and M.C., W. Sadler, 112, Manor Street, Clapham, S.W.

Stratford.—Leyton Hall, Leyton Road. Lectures, Sundays, 7 p.m. Debating class, Wednesdays, 8 p.m. Committee meetings, alternate Tuesdays. Quarterly meetings, last Tuesday in March, June, September, and December. Secretary and M.C., O. Trumper, 32, Albert Road, Forest Gate, E.

Walworth.—Freethought Institute, 28, York Street, Walworth Road. Lectures, Sunday and Tuesday evenings. Secretary, Babbs; M.C., T. Errington, 30, Hayles Street, St. George's Road, Southwark, S.E.

OPEN-AIR PROPAGANDA.

Carried on during the summer months at regular stations, under direction of a sub-committee of Executive.

Blackheath. *Clapham Common.* *Clerkenwell Green.*
Gibraltar Walk, Bethnal Green Road. *Midland Arches, St. Pancras Station.*
Mile End Road, near the Gate. *Stratford, Harrow Green.* *Tower Hill.*
Victoria Park.

PROVINCIAL.

Barnsley.—Meetings at Mr. Ibberson's, Sheffield Road, first Monday in every month at 7.30 p.m. Secretary and M.C., F. H. Hart, 49, Dodworth Road.

Barrow and Dalton-in-Furness.—Secretary and M.C., E. C. Penny, Ulverston Road, Barrow.

Batley.—Secular and Eclectic Society. Meetings occasionally at Lees' Temperance Hotel, Wilton Street. Secretary and M.C., T. Jessop, Hume Street.

Bedlington.—Howard Arms. Financial meeting every fourth Sunday, dating from January 11. Secretary and M.C., H. Ternent, Doctor Pit.

Bingley.—Secretary and M.C., S. Holmes, 22, Regent Street.

Blackburn.—Meetings at Mr. G. Adcroft's, 8, Cort Street, every Sunday, at 7 p.m. Committee meeting on the first Thursday of every month, at 7.30 p.m. Secretary and M.C., J. Hopper, Jun., 39, Audley Range.

Bolton.—Secretary and M.C., T. Hornby, 5, Longworth Lane, Egerton.

Bradford.—Secretary and M.C., G. A. Gaskell, 25, Lumb Lane. Meetings, second Tuesday in each month, at 8 p.m.

Brighton.—Secretary and M.C., W. H. Halliwell, 19, North Road.

Burnley.—Chaffer's Yard. Meetings, Sundays, at 6.30 p.m. Secretary and M.C., S. Berry, 32, Crowther Street.

Bury.—Secretary and M.C., T. Woodcock, 140, Wash Lane.

Cardiff.—Secretary and M.C., S. Jones, Hatherley House, Ellen Street.

Congleton and Buglawton.—Secretary and M.C., Mrs. E. Wolstenholme Elmy.

Crewe.—Meetings, first Sunday of the month during summer, and every alternate Sunday during winter, at 6.30 p.m. Secretary and M.C., C. Lewis, 1, Bridge Street.

Darlington.—Lectures, discussions, &c., in the Livingstone Hall, Sundays, at 6 p.m. Secretary and M.C., G. T. Forster, 85, Bondgate.

Darwen.—Secular Institute, Foundry Street. Meetings during winter, every Sunday at 6.30, and once a month during summer. Secretary and M.C., Geo. Hargreaves, 3, Willow Street.

Dewsbury.—Secretary and M.C., J. Brook, Wellington Terrace, Eightlands.

Guisborough and District.—Secretary and M.C., T. Easby, 36, Bolckrow Street.

Halifax.—Broad Street Lecture Hall. Meetings, Sundays, 6.30 p.m. Sunday School, 10 a.m. Committee meetings first Sunday in every month. Secretary, J. W. Crowther, 33, Baker Street, Mount Pleasant; M.C., W. Kay, 46, Moorfield Terrace.

Hartlepools.—New Hall, Lower Road Street, West Hartlepool. Meetings, Sundays, at 10.30 a.m. from May to end of August, and at 6.30 p.m. from September to end of April. Secretary and M.C., J. Moor, 1 Lower Surtees Street, West Hartlepool.

Heckmondwike.—Secular and Eclectic Society. Gledhill's Temperance Hotel. Meetings, Sundays, at 6.30 p.m. Secretary and M.C., H. Hewson, West Battye St.

Huddersfield.—Secretary and M.C., R. Tabrum, 60, Commercial Road.

Hull.—Secretary and M.C., N. B. Billany, 46, Raikes Street.

Jarrow.—Meetings at Mr. Pratt's, 17, Alfred Street, alternate Sundays, at 6.30 p.m. Secretary and M.C., J. Skelton, 17, Alfred Street.

Leeds.—Crampton's Temperance Hotel, Briggate. Committee meetings, Sundays, at 6.30 p.m. Meetings, at 7 p.m. Monthly meeting of members, first Sunday in every month. Secretary and M.C., A. B. Cromack, 39, Jack Lane, Hunslet.

Leicester.—Organized Freethought Association, British Workman, Charles Street. Meetings every Wednesday at 8 p.m. Secretary and M.C., J. Clarke, 13, Andrew Street, King Richard's Road.

Leigh.—Secretary and M.C., W. Dawson, Warrington Road.

Lincoln.—Secretary and M.C., J. Pruett, 126, Ripon Street.

Liverpool.—Assembly Rooms, 110, Islington. Meetings, Sunday morning, 11 o'clock. Secretary and M.C., C. Stocker, 34, Upper Hope Place.

Manchester.—123, Grosvenor Street. Meetings, Sundays, at 6.30 p.m. Secretary and M.C., W. Carroll, 95, Gorton Lane, West Gorton.

Merthyr Tydfil.—Secretary and M.C., W. Davies, 34, George Street, George Town.

Middlesbro'.—Secretary and M.C., S. Meir, 36, Black Street.

Mossley.—Secretary and M.C., W. Beaumont, Quick View.

Newcastle-on-Tyne.—Sons of Temperance Hall, 76, Pilgrim Street. Debates, Sundays, at 7 p.m. Monthly meeting, last Sunday in the month, at 3 p.m. Secretary and M.C., J. Sewell, 35, Kent Street, Shieldfield.

Northampton.—Secretary and M.C., R. S. Johnson, 11, Pytchley Street.

Nottingham.—London Hall, London Road. Meetings, Sunday evenings. Secretary and M.C., W. Coppock, 9, Hockley.

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WORK OF THE NATIONAL SECULAR SOCIETY.

In addition to the Sunday and week-night lectures delivered throughout the year in various halls, under the auspices of the branches of the National Secular Society, there are other departments of work which deserve a word of notice.

In conformity with a resolution passed at the Conference at Newcastle, in June, 1879, a Benevolent Fund has been established in connection with the National Secular Society, "to render assistance to Freethinkers in distress, and to make grants to meet expenses in the burial of deceased Freethinkers." Any Freethinker in need, whether or not a member of the National Secular Society, is eligible for assistance. The following is the Committee for 1879-80:—

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There is also an Open-air Propagandist Fund, the committee of which superintends the open-air lecturing in the Metropolis, and which supports a

large number of stations. A large amount of admirable propagandist work is done by the younger men of the party throughout the summer months.

Two Science Classes have been arranged for, to meet weekly from October, 1879, to May, 1880, at the Minor Hall, 142, Old Street. They are under the direction of Edward B. Aveling, D.Sc., F.L.S., Fellow of University College, London. The Executive has offered a prize of £5 5s., to be divided equally between the two most successful pupils.

The London Secular Choral Union meets for weekly practice in the Minor Hall, under the direction of Herr Trousselle, and gives a quarterly entertainment in the Large Hall. Miss Bradlaugh is the Hon. Secretary, and the Union—which has been in existence for a year and a half—is in a most flourishing condition.

A Class for the study of the Bible meets every Sunday afternoon during the winter months at the Hall.

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We are not without hope in the death of our friends. We leave to those who think they can obtain it, a heaven in which white robes, and golden harps, and crowns, and never-ceasing songs, are to be the prominent features: and we content ourselves with trying to make a heaven of earth for the enjoyment of the human family, both now and through future generations.—*Emma Martin.*

FEDERATED RATIONALISTIC SOCIETIES OF BELGIUM.

L'AFFRANCHISSEMENT.
LES SOLIDAIRES.
LES LIBRES-PENSEURS (3 Societies).
LES RATIONALISTES (3 Societies.)
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LES OUVRIERS SOLIDAIRES.
LES RATIONALISTES DISONAIS.

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The above fourteen Societies met in Congress at Brussels in December, 1874, and the federation was finally constituted in March, 1877.

OBJECTS.

The union in one of those who struggle for the enfranchisement of reason, for political equality, and for social justice.

The search for, and the affirmation of, the true and the just, guided by materialism—or the experimental method—and scientific atheism.

The resistance of error in every shape, the propagation of truth and justice by active work, by means of discussion, meetings, and the press.

Co-operation with all Societies founded on the same principles.

The Belgian Confederation in August, 1879, delegated Dr. De Paepe to confer with the President of the National Secular Society of Great Britain, and it is hoped that a definite International Confederation may soon become possible. Dr. De Paepe is the Member of the Council of the N. S. S. accredited to Belgium.

INTERNATIONAL UNION OF FREETHINKERS.

FROM time to time efforts have been made to unite into one grand society the Freethinkers of various nationalities, so that the brotherhood of thought may spread over the world, and Freethinkers of differing tongues may find a common tie in their common faith in man and common hatred of tyranny. There is now good hope that the long dreamed of hope may take active shape, and that the Freethought Societies of Great Britain, America, Belgium, and the British Colonies, may federate themselves into a strong union, and that societies may shortly be formed in France and in Italy, which will also affiliate themselves to the central body. The Roman Catholic Church has its world-wide organisation bent on subduing man's mind and on chaining man's actions; why should not Liberty have also her world-wide organisation to strengthen and to free humanity, body and mind? "No distance breaks the tie of brotherhood" between the soldiers of liberty, and it would be well if, travelling in foreign lands, the Freethinker struck down by sickness or in need, should know of a brotherly hand whose clasp might be claimed in right of common faith.

Steps are being taken by the National Secular Society (England), the National Liberal League (America), and the Federated Rationalistic Societies (Belgium), to bring about this useful union, and before another Almanack sees the light we may hope that the International Union of Freethinkers will have become an accomplished fact, full of hope for all lovers of freedom, full of menace to all the tyrants of the world.

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Bolton.—Messrs. Winder, 4, Lupton Street; J. Bleakley, 56, Newport Street; W. Hennefer, 287, Derby Street; J. Holt, 66, High Bridge Street. Nearly all booksellers are willing to supply.

Bootle.—Messrs. Byers, 265, Derby Road; Mee, New Brighton.

Bradford.—Messrs. Wilks, 129, Manchester Road; Hopper, Bridge Street; Morgan, News-room, Kirkgate; Watts, Westgate; Clough, Well Street; Sutcliffe, High Street, Queensbury; Brooksbank, 54, Bridge Street, Wakefield Road; Miss Woodhead, Tong Street, Dudley Hill.

Brighton.—Messrs. Halliwell, 19, North Road: Bray, 82, James Street.

Bristol.—Messrs. W. H. Morrish, 18, Narrow Wine Street; Mapstone, Sims Alley.

Burnley.—Messrs. Brooks, Cheapside; Nuttal, Market Street; Pickles, Oxford Road; Greenwood, Trafalgar Street.

Burton-on-Trent.—Mr. Dale, High Street.

Buxton.—Mr. Bates, Market Hall.

Cardiff.—Mr. Corier.

Castleford.—Mr. Spencer, Castle Street.

Chesterfield.—Mr. Dyson, Market Hall.

Cheltenham.—Mr. Shawland, St. George's Place.

Choppington.—Mr. Lowther, Scotland Gate.

Crewe.—All Booksellers.

Crosshills.—Mr. Shackleton.

Croydon.—Mr. Tullett, 32, Surrey Street.

Dalton-in-Furness.—Mr. Blake.

Darlington.—Mr. Foster, 85, Bondgate; Walker, Northgate; S. & D. Railway Bookstall.

Darwen.—Messrs. Warley, 41, Market Street; Walsh, Market Street; Weal, Bridge Street; Greenwood, Bolton Road; Harking, Railway Road.

Deptford.—Mr. Halland, 3, Hall Street.

Derby.—Messrs. Seal, London Street; Poyton, Market Place and Brook Street.

Dewsbury.—Messrs. Dawson, Market Place; Bulmer, Market Street; Haigh, Webster Hill; Lord, Vulcan Road; Bannister, 24, Monckton Street.

Dublin.—Mrs. Wheeler, 3, North Earl Street.

Dukinfield.—Mrs. Swindells, Oxford Road.

Dundee.—Messrs. Blair, Wellgate; Graham, Overgate; Mrs. Littlejohn, The Pillars.

East Hartlepool.—Mr. Graham, Northgate.

Edinburgh.—Messrs. Given, 20, Bristo Street; Brown, 60, Charlotte Street; T. Thomson, 27, Richmond Place; Secular Hall, 29, North Bridge.

Everton.—Mr. Watson, 43, Prince Edward Street.

Farsley.—Mr. Marshall.

Gainsborough.—Messrs. Kirk, Church Street; Hannam, Silver Street; Ancoats, Lord Street.

Gateshead.—Messrs. Birkett, 5, Hills Street; Chambers, 115, High Street, and 60, West Street; Strong, 3, Chandless Street; Fletcher, Bottle Bank; Somerset, Bridge Street; Mrs. Dow, 134, High Street.

Glasgow.—Messrs. Ferguson, 244, Main Street, Gorbals; Sharp and Co., 14, Royal Exchange Square; Barr and Co., 42, Dumbarton Road; Hamilton, 173, Main Street; Allan, 132, Bain Street; Paine, 10, Tureen Street; Galbraith, 16, Ronald Street, Townhead; F. Penn, 10, Turen Street; Scott, 70, New City Road; Love, 226, Argyle Street; Laing, 8 St. Enoch's Square; McGeachy, 93, Union Street; Bowman, 116, Sauchiehall Street; Thomson, 4½, St. Enoch's Square; Shearer, 132, Bain Street; McCauce, 375, Gallowgate; Ferguson (on Sundays), the Hall, 20, King Street; Mrs. Craig, 92½, Main Street, Bridgetown.

Gravesend.—Mrs. Jacobs, 3, Railway Place.

Grimsby.—Messrs. Ablard, Victoria Street; Fitz, Victoria Street.

Guisborough.—Messrs. Hodgson, Market Place.

Halifax.—Messrs. Priestley, 15, Cross Hills; The Society's Room, Broad Street.

Hampton.—Mr. Piper.

Hastings.—Messrs. Randle and Jenner, Central Library, Bohemia Road.

Heckmondwike.—Messrs. Ellis, Market Place; Brown, Market Place.

Hetton.—Messrs. Lawson, John Street; Richardson, Sunderland Street, Houghton-le-Spring.

High Spennymoor.—Mr. Robinson, 24, Carnes Street.

Huddersfield.—Messrs. Woffenden, New Street, Lockwood; Pankin, Cross Church Street; Clayton, Kirkgate; Sykes, Mold Green; Hanson, Milnsbridge.

Hull.—Messrs. Witty, 1 Wincolmlee; Carlill, 18, St. John Street; Shepherd, Waterhouse Lane; Rendall, Thomas Street; Harrison, Lowgate; Cross, Waterhouse Lane.

Hulme.—Mr. Gurney, 150, Lower Moss Lane.

Hyde.—Mr. W. Knowles.

Jarrow.—Messrs. Robinson and Co.; France, Ormond Street; Lewis, Western Road; Pratt, 17, Alfred Street.

Keighley.—Mr. Rhodes, Market Place.

Kidderminster.—Messrs. Cooper, Church Street; Mason, Blackwell Street.

Leeds.—Messrs. W. Smith, Freethought Depot, North Street Lecture Hall; Hall, 35, Holles Street, Kirkstall Road; Tate, 78, Cavendish Street, Burley Road; Goodall, Railway Bookstall, New Street; Summersgil, Covered Market; Wood, 36, Balloon Street; Hutchinson, 51, Meadow Lane.

Leicester.—Mr. West, Applegate Street.

Leek.—Messrs. Kirkham and Rider.

Lincoln.—Mr. Bray, 23, Waterside North.

Liverpool.—Messrs. Trafford, 5, Belgrave Street; Busby, 70, South Street; Libbs, 13, St. James's Street; Caterall, 3, Mill Street; Cooke, 10, Dove Street; Pridmore, 70, Great Howard Street and Netherfield Read; Willder, 249, Walton Road; Lanner, 71, Great Homer Street; Wilkens, 22, Christian Street; Gawne, 10, Byron Street; Melloy, 248, Scotland Road; Todd, Brownlow Hill; Connor, 55, Hepworth Street; Sullen, 67, Brunswick Road; Moore, 10, St. Anne Street; Washington, Squires Street; Parry, 70, Paddington; Coulan, 147, Richmond Row; Taylor, 117, Kensington; Buck, 358, Great Howard Street; Mackie, 20, Boundary Street; Whiting, 134, Mount Pleasant; Scott, 39, Whitechapel; Mrs. Medcalf, 65, Lime Street.

Manchester.—Secular Society, 123, Grosvenor Street; Messrs. Heywood, Deansgate; Heywood, Oldham Street; Cooper, Bridge Street; Bohanna, Market Street; Baines, Bradford Street, Ancoats; Routledge, Downing Street; Griffiths, Oldham Road; Riddells, Butler Street; Maudsley, Lower Mosley Street; Ashworth, London Road; Smallman, Medlock Street.

Merthyr Tydfil.—Mr. T. Davies, 8, Pontmorlais.

Mexborough.—Messrs. Turner, High Street.

Middlesborough.—Messrs. Main, Wilson Street; Hinton, Newport Road; Linklater, Cannon Street; Parkin and Watson, East Street; Megson, Newport Road; Downing, Newport Road.

Newcastle-on-Tyne.—Messrs. France, Side; Ross, Side; Allan, Dean Street, Blackett Street, and Collingwood Street; Birkett, Scotswood Road; Watson, New Market; Everett, Newgate Street.

Normanby.—Mr. Hermiston, Lambton Street.

Normanton.—Mr. Barwick, Long Close Grove.

North Shields.—Messrs. Turner, Hudson Street; Thompson, Bedford Street.

Norwich.—Messrs. Thompson, Magdalene Street; Hornagold, St. Augustine's Gates.

Nottingham.—Messrs. Sweet, Broad Street; Welton, Parliament Street; Clayton, Carrington Street; Morley, 19, Clayfield Row; Haskard, 37, Woolpack Lane; Coppock, 9, Hockley; Saunders, Denman Street, New Radford; Jebbet, Upper Parliament Street.

Northampton.—Messrs. Bates, The Drapery; Bates, Bridge Street; Bryant, Bridge Street; Bryant, Bull Lane; Corby, Mayorhold; Ames, Adelaide Street; Fairey, Wellingborough Road.

Oldham.—Messrs. Winterbottom, Yorkshire Street; Sellers, Huddersfield Road; Devonport, Lees Road; Edwards, Lees Brook.

Padiham.—Messrs. Holland, Church Street; Cronshaw, Burnley Road; Whitaker, Burnley Road.

Paisley.—Mr. Glassford, Smithhills Street.

Plymouth.—Messrs. Rogers, St. Andrew's Street; Goodanend, Vauxhall Street; Kerslake, King Street; Tozen, High Street; Mrs. Randle, Russell Street. *Devonport.*—Messrs. Cowley and Date, Albert Road, Morice Town; Holt, Chapel Street.

Portsmouth.—J. F. Rayner, 39, Russell Street, Southsea.
Preston.—Messrs. Ballantyne, 9, Sussex Street; Holland, 60, Averhame Lane; Drummond, 128, Friargate.
Quarry Bank.—Mr. Cartwright, High Street.
Rawtenstall District.—Messrs. Greenwood, Hollin Bank, Newchurch; King, Cox, Stacksteads; C. Connor, Cloughfold; King, Rawtenstall; Leach, Bacup.
Richmond.—Mr. Holloway, near Railway Station.
Rochdale.—Messrs. Little, Oldham Road; Cooper, Oldham St.; Mills, Drake St.
Sedburgh.—Mr. Punch.
Segaill District.—Mr. Fenwick.
Sheffield.—Messrs. Slater, Snighill; Lee, Cartshead; Matthews, Bow Street; Weston, Change Alley; Thompson, 92, Durtion Street; H. Richardson, 11, Charles Lane; and at Hall of Science on Sundays.
Shipley.—Messrs. Bateson, 2, Water Lane, Briggate; J. Senior, Westgate.
Shiremoor.—Mr. Smith.
Southampton.—Messrs. Rayner, High Street; Sharp, St. Mary Street; Mrs. Rayner, Bridge Street; Mrs. Martin, East Street.
Spennymoor.—Messrs. Collingwood, High Street; Worton, Tudhoe Grange; Byers; Mrs. Rymer, Low Spennymoor.
Stalybridge.—Mr. Harrison, Melbourne Street.
Stanningley.—Mr. Cawson.
Stockton-on-Tees.—Messrs. Wilson, High Street; Wood, Bishopston Lane; Chambers, Norton Road; Walters, Silver Street.
Stoke-by-Clare and Sudbury.—Mr. Oating.
Stourport.—Mr. Haywood, High Street.
Southwold.—Mr. King, High Street.
Sunderland.—Mr. Huntley.
Tamworth.—Mr. Elliott, George Street.
Todmorden.—Mr. Crabtree, Patmos.
Torquay.—Mr. Searle, Lower Union Street.
Wakefield.—Messrs. Heald, 177, Kirkgate; Fielding, Kirkgate; Kelly, 17, Northgate; Hudson, East Moor.
Washington.—Mr. Wallace, Speculation Place, New Washington.
Waterfoot.—Messrs. Elliot, Mill End; Mrs. Hargreaves.
Wednesbury.—Mr. Jones, 59, Lea Brook.
West Hartlepool.—Messrs. Wilson, Church Street; White, Lynn Street.
Willenhall.—Mr. Clinton, Market Place.
Wigan.—Mr. Lowe, Scholes.
Wisbeach.—Mr. Anderson, 8, Blackfriars Road.
Wolverhampton.—Mr. Mansell, Lichfield Street.
Wootton Bassett.—Mr. Teagle.
York.—Mr. Brown, Colliergate.

FOREIGN.

Florence.—Signori Flor e Findel, Lung Arno Acciajoli.
Genoa.—Signore Arpesani, Via Carlo Felice.
Madras.—A. Doraswini, Moodelliar, Dindigul, Maduca District.
Milan.—Signore Dumulard, Corso Venezia.
New South Wales.—Brooker, Marengo; R. W. Skinner, 65, Market Street, Sydney.
Paris.—Mdme. L. Girard, Rue Monge.
Rome.—Signore E. Loescher, Corso.
Torino.—Signore Luigi, Labraio, Via Po, No. 10.

CHRISTIANS! shake off the supineness which your priests have created in you; dare to think for yourselves, nor suppose your God can be pleased with the sacrifice of your reason. The bended knee is not the attitude for study. Read the Bible with the eye of criticism, not of faith. Suspend your devotions, and reflect on the reception of your past petitions. *Ask no more till they are granted.—Emma Martin.*

LIST OF PREMIERS AND CHIEF MINISTERS OF STATE, FROM 1702 TO 1879,

WITH DATES OF ACCESSION, RESIGNATION, AND DISSOLUTION.

	First Lords of Treasury.	Lord Chancellors.	Chancellors of the Exchequer.	Home.*	Foreign.*
May 8, 1702	Lord Godolphin	William Cowper	Henry Boyle	Sir Charles Hodges and	Lord Nottingham
June 1, 1711	Rt. Harley, Earl of Oxford	Lord Harcourt	Robert Benson (aft'wds Lord Bingley)	Henry St. John (aft'wds Lord Bolingbroke) and	Lord Dartmouth
July 29, 1714	Earl of Shrewsbury	Lord Cowper	...	... and	...
Oct. 5, 1714	Earl of Halifax	Earl Cowper	Sir Richard Onslow	Earl Stanhope and	Viscount Townshend
Oct. 10, 1715	Mr. (aft'wds Sir) R. Walpole	,,	Robert Walpole	... and	...
April, 1717	Earl Stanhope	,,	Earl Stanhope	Earl of Sunderland and	Joseph Addison
March, 1718	Earl of Sunderland	,,	Mr. Aislabie	Earl Stanhope and	Mr. Craggs
—— 1721	Sir R. Walpole (afterwards Earl of Orford)	Earl of Macclesfield	Sir Robert Walpole	Viscount Townshend and	Lord Carteret
Feb., 1742	Earl of Wilmington	Lord Hardwicke	Mr. Sandys	Lord Carteret and	Duke of Newcastle
July 26, 1743	Henry Pelham	,,	Henry Pelham	Duke of Newcastle and	Earl of Harrington
Nov., 1744	,,	,,	,,	,, ,, and	,,
April, 1754	Duke of Newcastle	,,	H. Bilson Legge	Earl of Holdernesse and	Lord Grantham
Nov. 16, 1756	Duke of Devonshire	In Commission	,,	William Pitt (afterwards Earl of Chatham) and	Lord Holdernesse
June, 1757	Duke of Newcastle	Lord Henley (aft'wds Lord Northington)	,,	William Pitt (afterwards Earl of Chatham) and	,,
May, 1762	Earl of Bute	,,	Sir Francis Dashwood	Earl of Egremont and	George Grenville
April, 1763	George Grenville	,,	George Grenville	Earl of Halifax and	Lord Sandwich
July, 1765	Marquis of Rockingham	,,	W. Dowdeswell	H. S. Conway and	Duke of Grafton
Aug., 1766	Earl of Chatham	Lord Camden	C. Townshend	Lord Shelburne and	General Conway
Dec., 1767	Duke of Grafton	,,	Lord North	,, and	Viscount Weymouth
Jan., 1770	Lord North	Lord Mordan	,,	Earl of Rochford and	Earl Hillsborough
March, 1782	Marquis of Rockingham	Lord Thurlow	Lord J. Cavendish	Lord Shelburne and	Charles James Fox
July, 1782	Earl of Shelburne (aft'wds Marquis of Lansdowne)	,,	William Pitt	Lord Grantham and	Thomas Townshend
April 5, 1783	Duke of Portland	,,	Lord J. Cavendish	Lord North	Charles James Fox
Dec., 1783	William Pitt	,,	William Pitt	Marquis of Carmarthen	{Earl Temple / Lord Sydney}
March, 1801	Henry Addington (afterwards Lord Sidmouth)	Lord Eldon	Henry Addington	Lord Pelham	R. B. Jenkinson (aft'wds Lord Hawkesbury and Earl of Liverpool)
May 12, 1804	William Pitt	,,	William Pitt	Lord Hawkesbury	{Lord Harrowby / Lord Musgrave}

Jan. 23, 1806	Lord Grenville	Lord Erskine	Lord Hen. Petty (aft'wds Marquis of Lansdowne)	Earl Spencer	Charles James Fox
Mar. 25, 1807	Duke of Portland	Lord Eldon	Spencer Perceval ...	Spencer Perceval ...	Lord Hawkesbury
Oct. 30, 1809	Spencer Perceval	,, ...	,, ...	Richard Ryder... ...	Marquis of Wellesley
May 11, 1812	Earl of Liverpool	,, ...	{ N. Vansittart ... F. J. Robinson ...	Viscount Sidmouth ... Robert Peel	Viscount Castlereagh George Canning
April 24, 1827	George Canning	Lord Lyndhurst ...	George Canning ...	{ Stourges Bourne ... Marquis of Lansdowne	Viscount Dudley
Aug. 8, 1827	Viscount Goderich (aft'wds Earl of Ripon)	,,	J. C. Herries	Marquis of Lansdowne	Viscount Dudley
Jan., 1828	Duke of Wellington ...	,,	H. Goulburn	Mr. (aft'wds Sir) R. Peel	{ Earl Dudley Earl of Aberdeen
Nov., 1830	Earl Grey	Lord Brougham ...	Viscount Althorp ...	Viscount Melbourne ...	Viscount Palmerston
July 9, 1834	Viscount Melbourne ...	,, ...	,, ...	Viscount Duncannon ...	,,
Dec., 1834	Sir Robert Peel	Lord Lyndhurst ...	Sir Robert Peel ...	H. Goulburn	Duke of Wellington
April, 1835	Viscount Melbourne ...	Sir C. Pepys (afterwards Lord Cottenham)	{ T. Spring Rice (aft'wds Lord Monteagle) F. T. Baring ...	{ Lord J. Russell ... Marquis of Normanby	} Viscount Palmerston
Sept., 1841	Sir Robert Peel	Lord Lyndhurst ...	H. Goulburn	Sir J. Graham	Earl of Aberdeen
July, 1846	Lord John Russell	{ Lord Cottenham ... Lord Truro ...	Mr. (afterwards Sir) C. Wood	Sir J. Gray	{ Lord Palmerston Earl Granville
Feb. 27, 1852	Earl of Derby	Lord St. Leonards ...	Benjamin Disraeli ...	S. H. Walpole ...	Earl of Malmesbury
Dec. 28, 1852	Earl of Aberdeen	Lord Cranworth ...	{ W. Ewart Gladstone Sir G. C. Lewis ...	Viscount Palmerston ...	{ Lord J. Russell Earl of Clarendon
Feb. 3, 1855	Viscount Palmerston	...	{ W. Ewart Gladstone Sir G. C. Lewis ...	Sir G. Grey	Earl of Clarendon ... ...
Feb. 25, 1858	Earl of Derby	Lord Chelmsford ...	Benjamin Disraeli	{ S. H. Walpole ... T. S. Estcourt ...	Earl of Malmesbury
June 18, 1859	Viscount Palmerston ..	{ Lord Campbell ... Lord Westbury ... Lord Cranworth ...	} W. E. Gladstone ...	{ Sir. G. C. Lewis ... Sir G. Grey	Earl Russell
Oct., 1865	Earl Russell	Lord Cranworth ...	,, ...	Sir G. Grey	Earl of Clarendon
July 6, 1866	Earl of Derby	Lord Chelmsford ...	Benjamin Disraeli ...	{ S. H. Walpole ... Gathorne Hardy ...	Lord Stanley
Feb. 29, 1868	Benjamin Disraeli	Lord Cairns	G. Ward Hunt ...	Gathorne Hardy ...	,,
Dec. 9, 1868	W. Ewart Gladstone ...	{ Lord Hatherley ... Lord Selborne. ...	Robert Lowe ... ... W. E. Gladstone ...	H. Austin Bruce ... R. Lowe	Earl of Clarendon Earl Granville
Feb. 21, 1874	Benjamin Disraeli (aft'wds Earl of Beaconsfield)	Earl Cairns	Sir S. H. Northcote ...	Richard Assheton Cross	{ Earl of Derby M. of Salisbury, 1878

* Up to 1782, Foreign and Colonial Affairs were divided between two Secretaries, one for the Northern, the other for the Southern Division; the elder attending to Irish business, and both having equal direction in Home Affairs. (For Colonial Secretaries, see pp. 54-5.)

	Colonial.*	War.	Indian Department.	First Lords Admiralty.	Trade Department.	
May 8, 1702	... ...	... ...	... ...	... ...	... ...	Resigned Aug. 8, 1710
June 1, 1711	... ...	Robert Walpole ...	... ...	... ...	... ...	,, July 30, 1714
July 29, 1714	... ...	... ...	... ...	... ...	... ...	,, Oct. 29, 1714
Oct. 5, 1714	... ...	... ...	... ...	Earl of Oxford ...	... ...	Death of Premier, May 19, 1715
Oct. 10, 1715	... ...	... ...	... ...	... ...	... ...	Expelled and committed to the Tower, Jan. 17, 1782
April, 1717	... ...	... ...	... ...	... ...	... ...	Resigned March, 1718
March, 1718	... ...	... ...	... ...	... ...	... ...	,, 1721
—— 1721	... ...	George Treeby ... / Henry Pelham ...	... ...	Earl of Berkeley ...	... ...	,, 1742
Feb., 1742	... ...	Duke of Argyle ...	... ...	Earl of Winchilsea ...	... ...	Death of Premier, July 26, 1743
July 26, 1743	... ...	Duke of Montagu ..	.. ...	Duke of Bedford...	... ...	Death of Premier, Mar.
Nov., 1744						[6, 1754
April, 1754	... ...	... ...	... ...	Lord Anson ...	... ...	Resigned Nov., 1756
Nov. 16, 1756						
June, 1757	... ...	D. of Marlborough	... ...	Lord Anson ...	... ...	,, May, 1762
May, 1762	... ...	Lord Ligonier ...	... ...	Earl of Halifax ...	... ...	,, April, 1763
April, 1763	... ...	Marq. of Granby / Welbore Ellis ...	... ...	Earl of Egmont ...	... ...	,, July, 1765
July, 1765	... ...	Viscnt. Barrington.	... ...	,,	... ...	,, August, 1766
					Styled Lords of Trade.	
Aug., 1766	... ...	,,	... ...	Sir Chs. Saunders / Sir Edwd. Hawke	Lord Sandys ... / Lord Hillsborough...	,, Dec., 1767
Dec., 1767	... ...	Marquis of Granby	... ...	Sir Edwd. Hawke.	Earl of Dartmouth ...	,, Jan., 1770
Jan., 1770	... ...	,,	... ...	,,	Lord Hillsborough ...	,, March, 1782
March, 1782	... .	Thos. Townshend..	... ...	Viscount Keppel ...	... ...	Death of Premier, July 2, 1782
July, 1782	... .	... ...	... ...	,,	... ...	Resigned April, 1783
April 5, 1783	... ...	Viscnt. Townshend	... ...	,,	... ...	,, Dec., 1783
Dec., 1783	... ...	Duke of Richmond	... ...	Viscount Howe ...	... ...	,, 1801
March, 1801	Lord Hobart ...	Charles Yorke ...	... ...	... ...	... ...	,, May 11, 1804
May 12, 1804	Earl Camden ... / Visct. Castlereagh	... ...	... ...	Viscount Melville / Lord Barham ...	Presidents of the Board of Trade	Death of Premier, Jan. 23, 1806
Jan. 23, 1806	Viscnt. Windham..	Lord Moira ...	Lord Minto ...	Sir Chas. Grey (aft. Viscnt. Howick and Earl Grey)	Lord Auckland ...	Resigned Mar. 25, 1807
Mar. 25, 1807	George Canning . / Visct. Castlereagh	Earl of Chatham ...	Mr. Dundas ...	Lord Mulgrave ...	Earl Bathurst... ...	Dissolved on death of the Duke, Oct. 30, 1809
Oct. 30, 1809	Earl of Liverpool .	,,	,,	,,	,, ...	Premier shot, May 11, 1812

May 11, 1812	Earl Bathurst ...	Earl of Mulgrave D. of Wellington	Earl of Buckinghamshire	Viscount Melville...	F. J. Robinson ... William Huskisson..	Death of Premier, Feb. 17, 1827	[8, 1827
April 24, 1827	Viscount Goderich.	Lord Palmerston ...	W. W. Wynn ...	Duke of Clarence...	William Huskisson ...	Death of Premier, Aug.	
Aug. 8, 1827	W. Huskisson ...	,,	C. W. Wynn ...	,,	Charles Grant (afterwards Lord Glenelg)	Resigned Jan. 8, 1828	
Jan., 1828	W. Huskisson ... Sir G. Murray ...	Lord Palmerston. Sir H. Hardinge.	Viscount Melville Vesey Fitzgerald.	Viscount Melville...	Charles Grant... ...	,,	Nov. 16, 1830
Nov., 1830	Viscnt. Goderich. E. G. S. Stanley...	... ...	Lord Glenelg ...	Sir James Graham.	Lord Auckland ...	,,	July, 1834
July 9, 1834	T. Spring Rice ...	... ...	,,	Lord Auckland ...	C. P. Thompson (afterwards Ld. Sydenham)	,,	Nov. 1834
Dec., 1834	Earl of Aberdeen .	J. C. Herries ...	Lord Ellenborough	Earl de Grey ...	Alexander Baring ...	,,	April, 1835
April, 1835	Lord Glenelg ... Marq. Normanby Lord J. Russell...	Viscount Howick T. B. Macaulay...	Sir J. C. Hobhouse	Lord Auckland... Earl of Minto ...	C. B. Thompson ... Henry Labouchere...	,,	Aug. 30, 1841
Sept., 1841	Lord Stanley ...	Sir Hy. Hardinge .	Ld. Ellenborough Lord Fitzgerald... Earl of Ripon ...	Earl of Haddington	Earl of Ripon ... W. E. Gladstone ...	,,	June 29, 1846
July, 1846	Earl Grey	Fox Maule (afterw. Lord Panmure)	Sir J. C. Hobhouse (aft. Ld. Broughton)	Earl of Auckland Sir F. T. Baring	Earl of Clarendon ... Henry Labouchere...	,, Resumed Mar. 3, 1851 Resigned Feb. 21, 1852	Feb. 21, 1851
Feb. 27, 1852	Sir J. S. Pakington Sir George Grey.	William Beresford .	John Chas. Herries	Duke of Northumberland	Joseph Warner Henley	Resigned Dec. 17, 1852	
Dec. 28, 1852	Sidney Herbert... Lord J. Russell...	D. of Newcastle. Hn. Syd. Herbert	Sir Charles Wood .	Sir Jas. R. Graham	Edward Cardwell ...	,,	Jan. 30, 1855
Feb. 3, 1855	Sir W. Molesworth ... ... H. Labouchere...	Lord Panmure ...	Sir Charles Wood R. Vernon Smith	Sir J. R. Graham Sir Charles Wood	Ld. Stanley of Alderley	,,	Feb. 20, 1858
Feb. 25, 1858	Lord Hanley ... Sir E. B. Lytton.	Col. Jonathan Peel	El. Ellenborough Lord Stanley ...	Sir J. S. Pakington	J. W. Henley ... El. of Donoughmore	,,	June 11, 1859
June 18, 1859	D. of Newcastle. Edward Cardwell	Ld. Syd. Herbert Sir G. C. Lewis... Earl de Grey ...	Sir Charles Wood .	Duke of Somerset .	T. Milner Gibson ... C. P. Villiers ...	Death of Premier, Oct. 18, 1865	
Oct., 1865	Edward Cardwell..						
July 6, 1866	Earl of Carnarvon D. of Buckingham	General Peel ... Sir J. S. Pakington	Lord Cranbourne Sir S. H. Northcote	Sir J. S. Pakington H. T. L. Corry .	Sir S. H. Northcote Duke of Richmond..	Resigned Feb. 6, 1868	
Feb. 29, 1868	D. of Buckingham.	Sir J. S. Pakington	Sir S. H. Northcote	H. T. L. Corry ...	Duke of Richmond ...	,,	Dec. 2, 1868
Dec. 9, 1868	Earl Granville .. Earl Kimberley..	Edward Cardwell..	Duke of Argyle ...	H. C. E. Childers G. J. Goschen ...	John Bright ... C. S. Fortescue ...	Resigned Feb. 17, 1874	
Feb. 21, 1874	Earl of Carnarvon Sir M. Hicks-Beach, 1878 ...	Gathorne Hardy. Fredk. A. Stanley 1878	Marq. of Salisbury Lord Cranbrook, 1878	Geo. Ward Hunt W. H. Smith, 1877	Sir C. B. Adderley.. Viscount Sandon, 1878		

* See note to pp. 52-3.

EMMA MARTIN ON PRAYER.

Can Prayer Change God?

UNLESS prayer could change the determination of God it would seem useless to offer it, yet there are many reasons why this is impossible.

1. God is said to be immutable, "that in him there is no variableness or shadow of turning," yet he must be continually changing if he suffered himself to be guided by the prayers of changeful man, who to-day longs for the rose, and to-morrow weeps over the wound of the thorn.

Succeeding generations, from a change of tastes and habits, make opposite requests, and "grant us peace in our time, O Lord," succeeds to "prosper thou our righteous cause, O Lord," and "subdue the king's enemies under his feet."

Is this immutable one a vane, to be veered about by the breath of prayer from whatsoever quarter it may blow?

2. It is impossible that *any* God *could* grant the various and contradictory prayers which even saints may present. The favourable answer to one prayer often involves the disappointment of an antagonistic request. "If it be possible let this cup pass from me," said Christ, but many had prayed for salvation for Israel, and if their salvation was to be won by His tasting death for every man (strange that every man is obliged to taste death for himself also), it was not in the power of God himself to answer both prayers favourably.

3. If God is the moral ruler of the universe, as great events often depend upon those which appear trifling, and as every one is necessary to connect the great chain of cause and effect, if he has determined *any*thing of all that has, or shall happen, he has determined *all*, and it must be as useless to ask him to alter any part of the arrangement, as to ask him to undo the whole.

Christians seem to be pretty well aware of this, for the usual addenda to all their prayers is "nevertheless not my will but thine be done," and, "if it please thee," or, "unless in thy infinite wisdom thou hast otherwise determined"; which is very much like saying, You may give it me if you please, but I know that you will not give any more for asking, so let it alone if you prefer to do so. Supple Christianity!

Does Prayer invigorate the Mind?

On the contrary prayer is the palsy of effort. The person much inclined to ask God's assistance, learns to repose on the hope of its obtainment, instead of actively seeking the good desired by his own labour. They wait to see the "leadings of Providence." They pause "lest they should seem to be troubled about many things," and neglect "the one thing needful."

They think it necessary to "seek first the kingdom of God, and His righteousness," and they expect that all other things shall be added to them.

If then prayer does not produce the blessings sought by it, and if its effect on the mind of the individual is not of an improving character, then

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"This is a 'Prize Essay,' but unlike the majority of prize essays, it shows real power and independent strength. But as the preface hints, the offering of a prize for such a work only *suggested* to the author the writing of this book as an utterance 'on theological matters,' after having been silent for thirteen years, since his 'quiet withdrawal from Christianity.' As a Christian minister, he tells us he has well studied the beliefs of Christendom and the grounds of them; and now he assures us he has 'almost daily pursued his researches after the real origin of the Christian religion.' The result of his inquiries, on both sides, are here in the massive volume before us. Ostensibly the work is an examination of the evidences for and against the prophecies of Christ, especially those prophecies which relate to the supposed drawing nigh of the end of the world; but in reality, it is an elaborate review of the life, character, and teachings of Christ. With regard to the prophecies relating to the end of the world, the arguments on both sides are really well stated, with great fidelity and equal fulness. The conclusion he arrives at is that Christ predicted the end of the world and the day of judgment as events then just at hand, and that, in consequence, we ought to regard Christ as 'neither a deity nor in supernatural communication with the deity.'

"Mr. Meredith is a shrewd, clear, and incisive writer, and says the sharpest and most outright things possible on the subject in hand. He is evidently a man of considerable reading and great industry; and, if only for the sake of his frequent notes, which are full of information, and particularly rich in quotation and illustration, his book deserves attention.

"The Christian reviewer here proceeds, at great length, to defend the character of Jesus from the charges brought against him by the author, and concludes his critique by stating that he finds that 'the last chapter, which is a refutation of the doctrines "taught by modern divines" contains passages of real power, and not a few of great beauty and eloquence,' and that 'the writer is quite capable of giving us something that may live.'"—The Rev. John Page Hopps, in the *Truthseeker*.

"It is a very serious practical question—what ought to be the result, and what must be the result, to the clergy, if the conclusions reached by some modern enquirers touching the unhistorical character of a great part of the New Testament should prove irrefutable. We refer to such works as Mr. Scott's just completed English Life of Jesus, and to the elaborate and comprehensive work, 'The Prophet of Narazeth,' by E. P. Meredith. This last work would have been more popular, and would have attracted more observation, if it had not been so voluminous. The book is one of vast research and compass; of great ability, earnestness, learning, and impartiality. It is a hard study to master all its varied contents; and the best and ablest among the clergy might think it no disparagement to enter the lists with this formidable Goliah. High priced as the work is, it is cheap in proportion to the amount and variety of the contents."—A. F. M. of the *English Leader*, in an able article—"RESULTS OF BIBLICAL CRITICISM."—Sept. 21st, 1867.

"Never did I feel more covetous of Dr. Johnson's gift of tearing out the heart a book, than on sitting down to review the elaborate work now lying before me. o the critics described by Theodore Hook, who confine themselves to cutting a page or two, and then smelling the paper-knife, as a substitute for reading the book, 'The Prophet' seems to say:—

'Procul O! procul esto profani
Conclamat vates, totoque absistite luco.'

Nor is it wonderful that it has become an established principle with critics to lose sight of the book they are professedly reviewing, and to launch out into matters and things in general. Having conscientiously read The 'Prophet,' I shall endeavour to convey to the reader some idea of the work, and my own views thereon. In the first place, I must express my astonishment, and, to say the truth my disappointment, that this book—a Prize Essay, of closely printed demy 8vo. of 650 pages, price 12s. 6d. (which was published in 1864, and has already reached its second thousand)—has called forth no orthodox expression of opinion from Lord Shaftesbury. Possibly his Lordship finds it difficult to improve on his allocution respecting 'Ecce Homo;' for if *that* book be 'the worse book ever vomitted forth from the jaws of hell,' (see *N. R.* Oct. 13th. 1867) what words in the orthodox vocabulary are sufficiently sulphurous to define 'The Prophet'? Mr. Francklin's expressions—'horrible and blasphemous production,' 'pestilent doctrines,' &c., are tame and feeble, when compared with the truly diabolical imagery of Lord Shaftesbury. It is frightful to think what fearful figures of rhetoric may be fulminated against Mr. Meredith's book. It has been my pleasure and my pride to review this writer hitherto in the character of a literary *tirailleur*, an unerring marksman, stalking a bishop, or firing a heavy charge of swan shot into the retreating Lincolnshire Vicar, who, after commencing the fray took the earliest opportunity of showing his back to the enemy. Mr. Meredith now appears in a far grander capacity, as captain of a magnificent iron-clad man-of-war, which with true *British* pluck, he steers right into the midst of the theological squadron, laying his vessel alongside of the largest ships, and challenging a heavy fire from all quarters. And the theological squadron seem in no haste to return the raking broadside which he pours in. They appear inclined to sheer off and give him a wide berth. They seem to argue—logically enough—if the rattle of his musketry has put to flight a bishop and a vicar, what will become of us when he opens fire from his heavy guns! And so, the word is passed to the orthodox captains—(*id est*, the editors of the religious papers)—'Do not return the fire of that strange vessel. Belay there my hearties;' the powder monkeys (printer's devils) are all ready to hand up ammunition, and curses, not loud, but deep, are muttered on 'the Infidel.' But the horrible theological carnage is delayed, and ink, shed for a time, ceases to flow. The smoke from Mr. Meredith's guns clears away, and, as the parsons behold the black hull and muzzles of the guns protruding from the open port-holes, most devoutly do they hope that it will all end in smoke. Truly, it may

be said, 'the boldest hold their breath for a time.' The pause is ominous, but it cannot last. The conflict between priestism and what priests call infidelity must go on, and the theological policy of a 'masterly inaction' will be found as futile as it is inglorious. To drop metaphor: the orthodox papers, the *Guardian, Record, John Bull, Christian World, et id genus omne*, pursue the worldly-wise policy of ignoring this book, which is a magnificent addition to the literature of Freethought, and a powerful effort to substitute *terra firma* in lieu of the pestiferous bogs of superstition, and theological sloughs of despond. I have the more pleasure in stating this, as it is not my intention to plaster the volume or its author with unqualified praise; but all candid persons, orthodox or heterodox, will admit that there cannot be two opinions as to the erudition, the patient industry, and the great moral courage manifested by Mr. Meredith. The writer of this elaborate work manifests great scholarship and great patience; and Buffon has said, '*Le Genie, c'est la Patience.*' The judicial spirit of impartiality is also strikingly manifested in the arguments for and against the orthodox view of the character of Jesus. 'The prefixed advertisement will show the conditions under which the work was written, and will explain the cause that considerable portions of it are written on the Christian side of the argument. The portions of the work devoted exclusively to the advocacy of Christianity are from page 9 to 50, and from 245 to 258. Should any Christian reader be so conscious of the weakness of his faith as to desire to know only what can be said in favour of his religion, he is recommended to confine himself exclusively to the perusal of these pages, and, when he has read them, to shut the book, lest his prejudice be irritated, or his mind roused to critical inquiry.' On first reading the above, I was irresistibly reminded of the polished irony of Gibbon, as displayed particularly in the 15th and 16th chapters of his immortal work. Indeed, there is a good deal, both in the literary style and in the position of this brave Meredith attacking superstition from his philosophic retreat in Monmouth, which recalls those noble lines of Byron, where, after depicting the philosopher of Ferney, he refers to the philosopher of Lausanne. . . . . But on reading the portions referred to, it will be found that our author has fully borne out this statement in his preface. 'These portions which are strictly orthodox are enforced with every possible fidelity and strength of reasoning that the writer could command when he was a sincere believer in the truth of the Christian religion,' &c. On reading Mr. Baillie's advertisement, the reader will see that the Prize Essay is not a desultory discussion of Christianity, but a most pertinent and important inquiry as to whether certain definite prophecies attributed to Jesus have or have not been fulfilled. 'Did Jesus Christ predict the Last Day of Judgment and Destruction of the World as events inevitable during the then existent generation of men?' If this question can be answered in the affirmative, then the non-fulfilment of such a clear and distinct prophecy effectually disposes of the divinity of Jesus. 'For although to utter true prophecies is no proof that the prophet is a deity, or that he has any preternatural communication with deity, yet to utter false prophecies is, in the very nature of things, a positive proof that the prophet is not a deity, and is not in any manner supernaturally influenced by the Supreme Being.'"—AUTONOMOS, in the *National Reformer* of July 12th, 1868.

"Germany has produced its celebrated 'Leben Jesu' by Strauss, and France its 'Vie de Jesus,' by Renan; but England has never until now produced any distinguished or remarkable life of Christ. This has just been accomplished by Mr. Evan Powell Meredith, whose elaborate work has the English characteristics of solidity, thorough exhaustiveness, and great clearness of statement. The author was educated for the Christian ministry; but he subsequently, to use his own explicit and courageous words, 'quietly withdrew from Christianity, whose doctrines, after considerable examination and research, he had ceased to believe, and therefore could no longer conscientiously preach.' After being for thirteen

years from his secedure silent on theological matters, the offer of the Baillie Prize induced him to enter upon the composition of this volume, to which he has devoted the labours of seven years. There are numerous authorities quoted in the work. Mr. Meredith, acting upon the genuine intuition of literature, enters upon the examination of his subject with the resources of a scholar, the spirit of a gentleman, and the courage of a critic, who knows that the purpose of criticism is the discovery and estimate of the truth, and that the duty of a critic is to express an honest, uncompromising, and discriminating opinion. The result is a very remarkable and valuable book of 652 demy 8vo. pages, solid, of more than ordinary width and length. The Christian reader will find in this volume more information than all the Crudens, and Kings, and Kittos, and commentators have ever supplied touching the true characteristics of these most interesting subjects—the predictions, precepts, actions, discourses, and social intercourse of Jesus Christ; and that stated in language which is considerate without weakness, and bold without offence. As perfect for reference as for reading, the 'Prophet of Nazareth' is accompanied with a most copious and complete index."—*The Reasoner.*

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